

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

VOL. 7--NO. 6.

SALEM, COLUMBIANA CO., OHIO, OCTOBER 25, 1851.

WHOLE NO. 318.

THE ANTI-SLAVERY BUGLE,

Published every Saturday, at Salem, Col. Co., O.

TERMS.—\$1.50 per annum if paid in advance, \$1.75 per annum if paid within the first six months of the subscriber's year.

\$2.00 per annum, if payment be delayed beyond six months.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the cause of anti-slavery.

Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor.

All others to EMILY ROBINSON, Publishing Ag't.

THE BUGLE.

Yearly Meeting of Friends.

FRIEND MARIUS: In the Bugle of 13th of 9th month last, I observe a communication, purporting to be an account of the late Yearly Meeting of Friends—termed Hicksites—relative to certain difficulties which have for some time existed in that body. Some of the statements which appear to require a passing notice.

After giving a statement of the preliminaries attending the separation in the Quarterly Meeting, and their adjournments to New Brighton and New Lisbon, the writer goes on to remark:—Accordingly two meetings were held, and two reports, with two sets of Representatives were sent up to the Yearly Meeting. When it commenced its regular business, by reading the reports and calling the Representatives, it decided reading those from the two parties in Salem Quarter, and referred them to the Representatives from the other Quarters, who were to determine which of the two Reports, and which of the Representatives should be received.

A meeting of the Representatives took place—the report from the New Brighton faction was read, and its Representatives called upon to make good their cause. They acknowledged that they had proceeded irregularly, and had no apology for so doing, but to separate from their brethren. The New Lisbon report was read, and its Representatives made their statements, but it was of no avail. The tribunal which was to try the case, had evidently prejudged it.

Now the case was simply this: At the Yearly Meeting before this last—that body required of Salem Monthly Meeting (one of its minor branches) to excommunicate from its minutes the name of a certain individual, and return him his certificate, as having been received contrary to the order of Society. This the ruling part of that Meeting refused to do—therefore the New Brighton faction as they are termed, felt it their duty—in good faith to the Yearly Meeting to separate themselves from them. Which was done accordingly, (though not exactly as has been stated) but in a quiet and orderly manner. Under such circumstances then, it was not to have been expected, but that the meeting would receive their report and exclude the other. The charge then of the Committee being prejudiced, (although true in itself) comes with an ill grace, when it is thus shown that the Yearly Meeting itself, stood in the same position.

In point of fact, it was almost more than could have been reasonably anticipated, that the Yearly Meeting would so much as have given them a hearing. And now I will leave it for the reader to judge, of the propriety of the spirit manifested in the following remarks—that, "In the tribunals of state it is necessary to have impartial judges but in ecclesiastical affairs especially among Quakers when abolition is to be tried, the more one sided and the longer prejudiced the better received by the church." But if the writer considers such sarcasm, in keeping with the system of reform in which he is engaged, then I have nothing further to say. Again the writer observes: The Meeting adopted the Report, and after being repeatedly called upon, to define the position of the New Lisbon party, it was concluded that they might sit that meeting in silence, with a kind of tacit understanding that their case would afterwards be provided for. Now if I have been correctly informed, the meeting took no further action whatever in the case—hoping that those friends might yet see the error into which they have been led, and return again to the bosom of society.

I now come to the concluding paragraph of that article, in which the writer exclaims with a great deal of emphasis: "Thus were they degraded of their rights, and for what—simply for attending Anti-Slavery Meetings, and sympathizing with abolitionists and abolition movements—and urging the society up to a higher stand in the cause of freedom. And last, and not least, the inconsistency of voting for and sustaining a slaveholding and military government." This assertion has been so repeatedly made, that no doubt the writer and his friends believe it to be true. I will therefore endeavor to assign for their consideration, a few of the principal features, that have finally led to their exclusion—First and foremost then, they have introduced, and imposed on our meetings, communications and individuals, contrary to every precedent known in society. They have made members of those who have associated themselves with other denominations, with whom the society does not correspond. Their system of operations the Society does not approve.

And last, and not least, they have required as a condition of Peace in the church, that our meeting houses shall be thrown open to individuals, who sympathize and act with them.

And in short, that the society must, contrary to its better judgment, come up to their "higher stand,"—and participate with them in every imaginary scheme for the emancipation of the slave. I may now be permitted to add that if the doctrine so zealously set forth by them and their leaders be true—"That a man's highest perception of duty is his justification under all circumstances, (or in other words, whatsoever a man honestly believes to be right to him it is right,"—there is the society at once vindicated from all censure. And not only the society of Friends, but every society or party in the land, who can claim a shadow of honesty of purpose.

And now in conclusion, it is known that it is no part of the principle of the Society of Friends, to uphold or sustain this government—neither is it consistent for them to engage themselves, or to encourage others, in any systematic movement, for its overthrow. Well knowing that when that day comes, it will in all human probability, be by the use of the sword. Therefore, unless the writer can give us to understand, that the term, "No Union with Slaveholders," signifies the establishment of a government not based on the sword, his remarks on "inconsistency" can claim no further notice.

INDEX.

Letter from Micajah T. Johnson.

FRIEND MARIUS: In the Bugle of the thirteenth of last month, I read an article from the Anti-Slavery Standard, from the pen of Edmund Quincy, (I suppose) attempting to give the reasons why members of the American Anti-Slavery Society did not vote; the reading of which caused some reflections which I feel inclined to pen down.

In the first place, it appears that the abolition of Slavery, is not the primary object of the writer in refusing to vote; but to be an honest man. Certainly nothing can be more commendable than honesty. It seems that a man has gone to the end of his string when he can truly wear the name. It must be remembered that men are equally honest when they live up strictly to their convictions of duty; and all men have a right to decide for themselves what constitutes duty.

Now were it not that circumstances often cases, and men's opinions of duty often change; intercourse and argument would be perfectly useless. But in as much as changes are produced in men's minds by circumstances; agitation, argument, and appeals to the different faculties are made to bring about the abolition of Slavery. All admit that this can never take place without a change in the public mind. Men must become willing from some cause or other, to change their habits before it will be done.—There is no dispute between friend Quincy and myself, in regard to the importance of attending strictly to the dictates of duty.

And while we keep its importance always in view, let us not throw a shade of suspicion on our own movements, by impeaching the motives of others. It is conceded on all hands that an increase of benevolence, humanity, and justice, are necessary to abolish slavery, and these faculties alone should be appealed to, in order to strengthen their powers, and increase their growth. If the passions are brought into action, by an appeal to them,—they grow and strengthen at the expense of the morals; and could slavery be abolished by a long continued appeal to arms, the cause of humanity would gain nothing. Cruelty would form so conspicuous a part of the human mind, that oppression in some shape would prevail, just in proportion to the absence of benevolence and humanity, and these sublime faculties would necessarily be down to zero.

Consistency is a quality that few men possess. If men refuse to support one Government on account of supposed evils therein; and at the same time advocate the doctrine, that a majority in a country, should rule; they are grossly inconsistent, and he that would violently resist a law that he tried by his vote to defeat, is childish to greatest extreme. It is hard to reconcile the judgment of a man with common sense, who will labor to establish a rule for the government of his neighbors, according to his own taste; and when defeated, refuse to obey such as they establish for him according to their notions of propriety.

It seems that none but Non-resistants are justified in refusing to support the present government, all that believe it right to maintain a government by arms, should support the present one, until a majority is opposed to it, and then resistance will be useless as the government will always conform to the will of the people. Still duty should always be attended to, but it is strange that duty should ever conflict with consistency.

My friend in the cause of Truth,

MICAJAH T. JOHNSON.

HEZLER'S Cheese Factory, at Gustavus, Trumbull county, O., makes daily 300 cheeses, or a net weight of about 5,000 lbs. The number of cheeses now on hand is 35,000, or 250 tons, and this year's manufacture will amount to 750,000 pounds.

From the Pennsylvania Freeman.

The Idolatry of the Constitution.

A Discourse preached September 28th, 1851, in the First Congregational Unitarian Church in Philadelphia, by W. H. FURNESS.

MATTH. XX. 3-6.—Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother, and He that curseth father or mother, he shall die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not thy father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

After narrating the facts of Jewish history, connected with their attachment to the temple, and their disregard of the principles of righteousness for the support of which the temple was founded, Mr. Furness gives a similar sketch of our political history, and proceeds as follows:

The parallel which thus plainly appears between the blind reverence with which the Jews regarded their religious temple, and the homage we pay our civil fabric, is of most serious and startling import, and may well arrest the awakened attention of every thoughtful man. We are putting ourselves in peril of a most fearful doom. We are in imminent danger of incurring evils that shall strike home upon us to our dearest interests, bringing along with them we know not what scenes of ruin and desolation. What with this insane idolatry of our civil Temple, inducing us quietly to acquiesce in legalizing the direct violation of the laws of Humanity, the commandments of God—see how wide and how hot is the pursuit of gain, what unbridled license is given to the lust of the eye and the pride of life, see how wealth is accumulated and how it is spent in show and for appearance. Add to this, how has our vanity, and our pride been flattered by the recent triumphs of our skill abroad? What is to take the self-conceit out of us—the pride that always goes before a fall? Does not all History testify that it is at such periods of unexampled prosperity that the seeds of sin and death are most thickly sown? And when scenes of bloodshed and misery have arisen, and the private homes of men have been laid waste, and innocent women and helpless children have suffered the heaviest woes—is not all this evil traceable back to just such times as these? Are we so base that we can consent to live on, blind and unthinking, never rousing ourselves from our insensibility, because, indeed, we can flatter and comfort ourselves with the idea that, whatever evils may come, they probably will not come in our day—we shall escape them?

My hearers, it does not give me any pleasure to say these things; I say them with pain and in heaviness of heart. As heaven is my witness, I remind you of the deadly perils which lie hid, like venomous serpents, under the glare of our prosperity, for a distinct purpose, because I do most secretly believe that there is a plain duty, though a difficult one, for us to discharge, and which we can postpone only at our peril, and at the peril of all that we hold dear now and hereafter. And that duty is to be instant and resolute and faithful, in asserting the despised dictates of Humanity, the violated commandment of the living God. We must throw off our selfish indifference and declare, each for himself, that while he renounces all resort to force, he will not assist, for any political consideration whatever, in making of none effect the righteous law of Heaven. We must let it be known that, though we be threatened with all sorts of annoyances, with the loss of all our comforts in life, we dare not incur the awful condemnation which Christ pronounced upon those who transgressed the commandment of God by their traditions.

From the Pennsylvania Freeman.

The Idolatry of the Constitution.

A Discourse preached September 28th, 1851, in the First Congregational Unitarian Church in Philadelphia, by W. H. FURNESS.

MATTH. XX. 3-6.—Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother, and He that curseth father or mother, he shall die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not thy father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

After narrating the facts of Jewish history, connected with their attachment to the temple, and their disregard of the principles of righteousness for the support of which the temple was founded, Mr. Furness gives a similar sketch of our political history, and proceeds as follows:

The parallel which thus plainly appears between the blind reverence with which the Jews regarded their religious temple, and the homage we pay our civil fabric, is of most serious and startling import, and may well arrest the awakened attention of every thoughtful man. We are putting ourselves in peril of a most fearful doom. We are in imminent danger of incurring evils that shall strike home upon us to our dearest interests, bringing along with them we know not what scenes of ruin and desolation. What with this insane idolatry of our civil Temple, inducing us quietly to acquiesce in legalizing the direct violation of the laws of Humanity, the commandments of God—see how wide and how hot is the pursuit of gain, what unbridled license is given to the lust of the eye and the pride of life, see how wealth is accumulated and how it is spent in show and for appearance. Add to this, how has our vanity, and our pride been flattered by the recent triumphs of our skill abroad? What is to take the self-conceit out of us—the pride that always goes before a fall? Does not all History testify that it is at such periods of unexampled prosperity that the seeds of sin and death are most thickly sown? And when scenes of bloodshed and misery have arisen, and the private homes of men have been laid waste, and innocent women and helpless children have suffered the heaviest woes—is not all this evil traceable back to just such times as these? Are we so base that we can consent to live on, blind and unthinking, never rousing ourselves from our insensibility, because, indeed, we can flatter and comfort ourselves with the idea that, whatever evils may come, they probably will not come in our day—we shall escape them?

My hearers, it does not give me any pleasure to say these things; I say them with pain and in heaviness of heart. As heaven is my witness, I remind you of the deadly perils which lie hid, like venomous serpents, under the glare of our prosperity, for a distinct purpose, because I do most secretly believe that there is a plain duty, though a difficult one, for us to discharge, and which we can postpone only at our peril, and at the peril of all that we hold dear now and hereafter. And that duty is to be instant and resolute and faithful, in asserting the despised dictates of Humanity, the violated commandment of the living God. We must throw off our selfish indifference and declare, each for himself, that while he renounces all resort to force, he will not assist, for any political consideration whatever, in making of none effect the righteous law of Heaven. We must let it be known that, though we be threatened with all sorts of annoyances, with the loss of all our comforts in life, we dare not incur the awful condemnation which Christ pronounced upon those who transgressed the commandment of God by their traditions.

Be entreated, my hearers, to give attention to this day to this plain and most sacred duty; you may put it off, and put it off, but we must meet it sooner or later, or relinquish one after another, all our dearly-won liberties and our manhood. I say, this day, for now is the accepted time, now is the day of salvation. I speak to you now with comparative freedom. But heaven only knows how long I or any one will be allowed to speak freely. Have you not just read in the daily prints how in Virginia a man, a slave owner, has been seized and tied to a tree and whipped, for what? for an overt act of violence or wrong? No! But to compel him to abjure his abolition sentiments—to give up his free thoughts! And he escaped further injury only by imploring mercy and promising to renounce his faith, to sell all that he had, and quit the State. Let no one comfort himself with saying: Ah, but that was in a Slave State! It becomes us rather to lose no time in considering, how long it will be before similar outrages are committed here. Already it is as much as a man's standing is worth, to venture to breathe a word in condemnation of inhuman and unchristian laws. Already has the accused thing, Slavery, extended anew its deadly power over us, binding us by the authority of law to be the hunters of its wretched victims; and thousands, blinded by a reverence for human traditions as idolatrous as that with which the Jews looked upon the Temple, are saying, we must obey the law of man, though it so plainly requires what the commandments of God forbid. If we have been brought thus speedily to acquiesce in making of none effect the sacred dictates of Justice and of Mercy, the commandments of God, how long will it be before we acquiesce in the surrender of our free thoughts and free speech, under the same plea, namely, for the sake of our edifice? You may rely upon it, the doctrine is coming; it will not be a tradition, handed down from our fathers, for they thought far otherwise. It will be the invention of these days; the doctrine, that the safety of our civil Constitution requires the abridgment of the rights of free thought and

free speech; that is, the very foundation principles, the central truths, the life and soul of the Constitution will be sacrificed, and for what? For the empty name, and the hollow form and shell of the Constitution, under the authority of which an Austrian despotism may be practiced. Is this at all improbable? Have not leading Southern men already called upon the Northern States to enact laws suppressing the freedom of speech? Have not our most eminent Northern statesmen declared that the discussion of the subject of Slavery must be stopped in and out of Congress? And are not the men who have made this declaration, the men who speak with the greatest authority, and who are considered profoundly learned in the principles of Liberty? Does not the Press, furnishing to thousands upon thousands, and their only reading, does it not reiterate the same declaration? Is it not in many quarters putting forth its utmost energies, sparing no pains, to concentrate public feeling and cast all the guilt and bloody consequences of inhuman laws upon those who, as it says, "stand at a distance," protesting against the trade in human flesh, and asserting the commandment of Almighty God?

It shows, by the way, how determined is the purpose to put down Free thought and Free speech, in that it is asserted over and over again, with an oversight of the simplest instincts of human nature, that would be amusing if it were not so melancholy—it is asserted that men who have fled from bondage, would surrender their freedom and never think of defending it unless they were instigated thereto by others. Shame upon those, upon their understandings and their hearts, who cannot account for a man's resisting the attempt to reduce him again to servitude, cannot understand how he should prefer death to bondage, without supposing that he must have been told to do so by others! But the absurdity only betrays the eagerness that exists to fasten upon the oppressed an unrighteous and inhuman law, the inevitable consequences of the law itself. It shows what deadly peril is besetting the first laws and principles of our civil order, the Freedom of Thought and Speech. My friends, the signs of the times are full of an appalling meaning. It is become more and more clear every hour that nothing will satisfy the demands of the Slave-power but the utter ruin of our most sacred liberties. It clamors for the suppression of every word, and every thought which opposes it. It would spread over the land and over every accession of territory, the midnight darkness of an unmitigated despotism. Has it not already silenced thousands, and made them unwilling to speak, unwilling to think even upon the subject of its outrages? And can any man say how long it will be permitted to call his thoughts, his tongue, his own? Is there a moment to be lost? As we profess to be Christians, as we are men, shall we not start from our slumbers and save ourselves, by a faithful, yet pacific, assertion of the commandments of God, from being reduced to a state in which our religious services will be a miserable mockery.

In what I have now said, my friends, of the dangers that threaten us, I am not conscious of having indulged in any exaggeration. I feel myself all too weak to depict those dangers in their true colors. I feel at times as if all language were inadequate, even though it came from the lips of an angel, to impress upon us a sense of our duty to the commandments of God, as if the blood of saints and martyrs must flow, and that were the only thing that could reach the hearts of the people. The silent, unresisting sufferings of the servants of Peace and Freedom and Truth—these must speak. To nothing short of this, can the enactors and upholders of wrong be brought to listen.—Most earnestly do I pray God that it may not come to this. For the present, putting our trust, not in the arm of flesh—not in brute force—not in the weapons of worldly warfare, but in the divine force of Truth; let us humbly strive, I beseech you, to be faithful to that at every cost to ourselves.—Let the weak and the injured have our voices and our hearts. If the laws of man threaten penalties, those penalties let us patiently endure, rather than allow any human authority to testify us to a transgression of the law of Mercy, the commandment of Christ.

"Saving the Union"

Bids fair, under present auspices, to be a chronic profession—(disease?)—unless indeed, as there is some hope, the vigor of the treatment getting the patient no better so fast, that its friends become alarmed and rally for a change of doctors.

The shedding of blood—the blood of a man in pursuit of his fellow, to reduce him to slavery or death—has greatly horrified the advocates of the lower law, the conciliators and approvers of the Fugitive Slave Law; and they are crying out against the abolitionists and higher law teachers as instigators of the Christian murder! Alas, in their madness, they forget that it is the Government of these United States which first declared war upon the fugitive from slavery, and pledged itself to reduce him from liberty and the pursuit of happiness, even at the cost of life! Yes, when the Government pledged the use of its constabulary and military force to Slavery against Freedom, it offered the lives of its whole citizens to the contest. It may not attach guilt to the fugitive who takes the lives of its armed myrmidons in defending himself against an oppression that, compared with British tyranny, justifies him in a tenfold more deadly resistance than our war of the revolution. Our Government took the initiative upon itself, and in a contest which condoned it to the scorn of every just man and nation on the globe. The tyrannies of Europe, to whom we have sent expostulations and talked of the inalienable rights of humanity, and the mutual interests in governments and the governed, spurn us with the contempt due to hypocrites; and our cheeks

From the Pennsylvania Freeman.

The Idolatry of the Constitution.

A Discourse preached September 28th, 1851, in the First Congregational Unitarian Church in Philadelphia, by W. H. FURNESS.

MATTH. XX. 3-6.—Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother, and He that curseth father or mother, he shall die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not thy father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

After narrating the facts of Jewish history, connected with their attachment to the temple, and their disregard of the principles of righteousness for the support of which the temple was founded, Mr. Furness gives a similar sketch of our political history, and proceeds as follows:

The parallel which thus plainly appears between the blind reverence with which the Jews regarded their religious temple, and the homage we pay our civil fabric, is of most serious and startling import, and may well arrest the awakened attention of every thoughtful man. We are putting ourselves in peril of a most fearful doom. We are in imminent danger of incurring evils that shall strike home upon us to our dearest interests, bringing along with them we know not what scenes of ruin and desolation. What with this insane idolatry of our civil Temple, inducing us quietly to acquiesce in legalizing the direct violation of the laws of Humanity, the commandments of God—see how wide and how hot is the pursuit of gain, what unbridled license is given to the lust of the eye and the pride of life, see how wealth is accumulated and how it is spent in show and for appearance. Add to this, how has our vanity, and our pride been flattered by the recent triumphs of our skill abroad? What is to take the self-conceit out of us—the pride that always goes before a fall? Does not all History testify that it is at such periods of unexampled prosperity that the seeds of sin and death are most thickly sown? And when scenes of bloodshed and misery have arisen, and the private homes of men have been laid waste, and innocent women and helpless children have suffered the heaviest woes—is not all this evil traceable back to just such times as these? Are we so base that we can consent to live on, blind and unthinking, never rousing ourselves from our insensibility, because, indeed, we can flatter and comfort ourselves with the idea that, whatever evils may come, they probably will not come in our day—we shall escape them?

My hearers, it does not give me any pleasure to say these things; I say them with pain and in heaviness of heart. As heaven is my witness, I remind you of the deadly perils which lie hid, like venomous serpents, under the glare of our prosperity, for a distinct purpose, because I do most secretly believe that there is a plain duty, though a difficult one, for us to discharge, and which we can postpone only at our peril, and at the peril of all that we hold dear now and hereafter. And that duty is to be instant and resolute and faithful, in asserting the despised dictates of Humanity, the violated commandment of the living God. We must throw off our selfish indifference and declare, each for himself, that while he renounces all resort to force, he will not assist, for any political consideration whatever, in making of none effect the righteous law of Heaven. We must let it be known that, though we be threatened with all sorts of annoyances, with the loss of all our comforts in life, we dare not incur the awful condemnation which Christ pronounced upon those who transgressed the commandment of God by their traditions.

Be entreated, my hearers, to give attention to this day to this plain and most sacred duty; you may put it off, and put it off, but we must meet it sooner or later, or relinquish one after another, all our dearly-won liberties and our manhood. I say, this day, for now is the accepted time, now is the day of salvation. I speak to you now with comparative freedom. But heaven only knows how long I or any one will be allowed to speak freely. Have you not just read in the daily prints how in Virginia a man, a slave owner, has been seized and tied to a tree and whipped, for what? for an overt act of violence or wrong? No! But to compel him to abjure his abolition sentiments—to give up his free thoughts! And he escaped further injury only by imploring mercy and promising to renounce his faith, to sell all that he had, and quit the State. Let no one comfort himself with saying: Ah, but that was in a Slave State! It becomes us rather to lose no time in considering, how long it will be before similar outrages are committed here. Already it is as much as a man's standing is worth, to venture to breathe a word in condemnation of inhuman and unchristian laws. Already has the accused thing, Slavery, extended anew its deadly power over us, binding us by the authority of law to be the hunters of its wretched victims; and thousands, blinded by a reverence for human traditions as idolatrous as that with which the Jews looked upon the Temple, are saying, we must obey the law of man, though it so plainly requires what the commandments of God forbid. If we have been brought thus speedily to acquiesce in making of none effect the sacred dictates of Justice and of Mercy, the commandments of God, how long will it be before we acquiesce in the surrender of our free thoughts and free speech, under the same plea, namely, for the sake of our edifice? You may rely upon it, the doctrine is coming; it will not be a tradition, handed down from our fathers, for they thought far otherwise. It will be the invention of these days; the doctrine, that the safety of our civil Constitution requires the abridgment of the rights of free thought and

free speech; that is, the very foundation principles, the central truths, the life and soul of the Constitution will be sacrificed, and for what? For the empty name, and the hollow form and shell of the Constitution, under the authority of which an Austrian despotism may be practiced. Is this at all improbable? Have not leading Southern men already called upon the Northern States to enact laws suppressing the freedom of speech? Have not our most eminent Northern statesmen declared that the discussion of the subject of Slavery must be stopped in and out of Congress? And are not the men who have made this declaration, the men who speak with the greatest authority, and who are considered profoundly learned in the principles of Liberty? Does not the Press, furnishing to thousands upon thousands, and their only reading, does it not reiterate the same declaration? Is it not in many quarters putting forth its utmost energies, sparing no pains, to concentrate public feeling and cast all the guilt and bloody consequences of inhuman laws upon those who, as it says, "stand at a distance," protesting against the trade in human flesh, and asserting the commandment of Almighty God?

It shows, by the way, how determined is the purpose to put down Free thought and Free speech, in that it is asserted over and over again, with an oversight of the simplest instincts of human nature, that would be amusing if it were not so melancholy—it is asserted that men who have fled from bondage, would surrender their freedom and never think of defending it unless they were instigated thereto by others. Shame upon those, upon their understandings and their hearts, who cannot account for a man's resisting the attempt to reduce him again to servitude, cannot understand how he should prefer death to bondage, without supposing that he must have been told to do so by others! But the absurdity only betrays the eagerness that exists to fasten upon the oppressed an unrighteous and inhuman law, the inevitable consequences of the law itself. It shows what deadly peril is besetting the first laws and principles of our civil order, the Freedom of Thought and Speech. My friends, the signs of the times are full of an appalling meaning. It is become more and more clear every hour that nothing will satisfy the demands of the Slave-power but the utter ruin of our most sacred liberties. It clamors for the suppression of every word, and every thought which opposes it. It would spread over the land and over every accession of territory, the midnight darkness of an unmitigated despotism. Has it not already silenced thousands, and made them unwilling to speak, unwilling to think even upon the subject of its outrages? And can any man say how long it will be permitted to call his thoughts, his tongue, his own? Is there a moment to be lost? As we profess to be Christians, as we are men, shall we not start from our slumbers and save ourselves, by a faithful, yet pacific, assertion of the commandments of God, from being reduced to a state in which our religious services will be a miserable mockery.

In what I have now said, my friends, of the dangers that threaten us, I am not conscious of having indulged in any exaggeration. I feel myself all too weak to depict those dangers in their true colors. I feel at times as if all language were inadequate, even though it came from the lips of an angel, to impress upon us a sense of our duty to the commandments of God, as if the blood of saints and martyrs must flow, and that were the only thing that could reach the hearts of the people. The silent, unresisting sufferings of the servants of Peace and Freedom and Truth—these must speak. To nothing short of this, can the enactors and upholders of wrong be brought to listen.—Most earnestly do I pray God that it may not come to this. For the present, putting our trust, not in the arm of flesh—not in brute force—not in the weapons of worldly warfare, but in the divine force of Truth; let us humbly strive, I beseech you, to be faithful to that at every cost to ourselves.—Let the weak and the injured have our voices and our hearts. If the laws of man threaten penalties, those penalties let us patiently endure, rather than allow any human authority to testify us to a transgression of the law of Mercy, the commandment of Christ.

"Saving the Union"

Bids fair, under present auspices, to be a chronic profession—(disease?)—unless indeed, as there is some hope, the vigor of the treatment getting the patient no better so fast, that its friends become alarmed and rally for a change of doctors.

The shedding of blood—the blood of a man in pursuit of his fellow, to reduce him to slavery or death—has greatly horrified the advocates of the lower law, the conciliators and approvers of the Fugitive Slave Law; and they are crying out against the abolitionists and higher law teachers as instigators of the Christian murder! Alas, in their madness, they forget that it is the Government of these United States which first declared war upon the fugitive from slavery, and pledged itself to reduce him from liberty and the pursuit of happiness, even at the cost of life! Yes, when the Government pledged the use of its constabulary and military force to Slavery against Freedom, it offered the lives of its whole citizens to the contest. It may not attach guilt to the fugitive who takes the lives of its armed myrmidons in defending himself against an oppression that, compared with British tyranny, justifies him in a tenfold more deadly resistance than our war of the revolution. Our Government took the initiative upon itself, and in a contest which condoned it to the scorn of every just man and nation on the globe. The tyrannies of Europe, to whom we have sent expostulations and talked of the inalienable rights of humanity, and the mutual interests in governments and the governed, spurn us with the contempt due to hypocrites; and our cheeks

From the Pennsylvania Freeman.

The Idolatry of the Constitution.

A Discourse preached September 28th, 1851, in the First Congregational Unitarian Church in Philadelphia, by W. H. FURNESS.

MATTH. XX. 3-6.—Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother, and He that curseth father or mother, he shall die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not thy father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

After narrating the facts of Jewish history, connected with their attachment to the temple, and their disregard of the principles of righteousness for the support of which the temple was founded, Mr. Furness gives a similar sketch of our political history, and proceeds as follows:

The parallel which thus plainly appears between the blind reverence with which the Jews regarded their religious temple, and the homage we pay our civil fabric, is of most serious and startling import, and may well arrest the awakened attention of every thoughtful man. We are putting ourselves in peril of a most fearful doom. We are in imminent danger of incurring evils that shall strike home upon us to our dearest interests, bringing along with them we know not what scenes of ruin and desolation. What with this insane idolatry of our civil Temple, inducing us quietly to acquiesce in legalizing the direct violation of the laws of Humanity, the commandments of God—see how wide and how hot is the pursuit of gain, what unbridled license is given to the lust of the eye and the pride of life, see how wealth is accumulated and how it is spent in show and for appearance. Add to this, how has our vanity, and our pride been flattered by the recent triumphs of our skill abroad? What is to take the self-conceit out of us—the pride that always goes before a fall? Does not all History testify that it is at such periods of unexampled prosperity that the seeds of sin and death are most thickly sown? And when scenes of bloodshed and misery have arisen, and the private homes of men have been laid waste, and innocent women and helpless children have suffered the heaviest woes—is not all this evil traceable back to just such times as these? Are we so base that we can consent to live on, blind and unthinking, never rousing ourselves from our insensibility, because, indeed, we can flatter and comfort ourselves with the idea that, whatever evils may come, they probably will not come in our day—we shall escape them?

My hearers, it does not give me any pleasure to say these things; I say them with pain and in heaviness of heart. As heaven is my witness, I remind you of the deadly perils which lie hid, like venomous serpents, under the glare of our prosperity, for a distinct purpose, because I do most secretly believe that there is a plain duty, though a difficult one, for us to discharge, and which we can postpone only at our peril, and at the peril of all that we hold dear now and hereafter. And that duty is to be instant and resolute and faithful, in asserting the despised dictates of Humanity, the violated commandment of the living God. We must throw off our selfish indifference and declare, each for himself, that while he renounces all resort to force, he will not assist, for any political consideration whatever, in making of none effect the righteous law of Heaven. We must let it be known that, though we be threatened with all sorts of annoyances, with the loss of all our comforts in life, we dare not incur the awful condemnation which Christ pronounced upon those who transgressed the commandment of God by their traditions.

Be entreated, my hearers, to give attention to this day to this plain and most sacred duty; you may put it off, and put it off, but we must meet it sooner or later, or relinquish one after another, all our dearly-won liberties and our manhood. I say, this day, for now is the accepted time, now is the day of salvation. I speak to you now with comparative freedom. But heaven only knows how long I or any one will be allowed to speak freely. Have you not just read in the daily prints how in Virginia a man, a slave owner, has been seized and tied to a tree and whipped, for what? for an overt act of violence or wrong? No! But to compel him to abjure his abolition sentiments—to give up his free thoughts! And he escaped further injury only by imploring mercy and promising to renounce his faith, to sell all that he had, and quit the State. Let no one comfort himself with saying: Ah, but that was in a Slave State! It becomes us rather to lose no time in considering, how long it will be before similar outrages are committed here. Already it is as much as a man's standing is worth, to venture to breathe a word in condemnation of inhuman and unchristian laws. Already has the accused thing, Slavery, extended anew its deadly power over us, binding us by the authority of law to be the hunters of its wretched victims; and thousands, blinded by a reverence for human traditions as idolatrous as that with which the Jews looked upon the Temple, are saying, we must obey the law of man, though it so plainly requires what the commandments of God forbid. If we have been brought thus speedily to acquiesce in making of none effect the sacred dictates of Justice and of Mercy, the commandments of God, how long will it be before we acquiesce in the surrender of our free thoughts and free speech, under the same plea, namely, for the sake of our edifice? You may rely upon it, the doctrine is coming; it will not be a tradition, handed down from our fathers, for they thought far otherwise. It will be the invention of these days; the doctrine, that the safety of our civil Constitution requires the abridgment of the rights of free thought and

free speech; that is, the very foundation principles, the central truths, the life and soul of the Constitution will be sacrificed, and for what? For the empty name, and the hollow form and shell of the Constitution, under the authority of which an Austrian despotism may be practiced. Is this at all improbable? Have not leading Southern men already called upon the Northern States to enact laws suppressing the freedom of speech? Have not our most eminent Northern statesmen declared that the discussion of the subject of Slavery must be stopped in and out of Congress? And are not the men who have made this declaration, the men who speak with the greatest authority, and who are considered profoundly learned in the principles of Liberty? Does not the Press, furnishing to thousands upon thousands, and their only reading, does it not reiterate the same declaration? Is it not in many quarters putting forth its utmost energies, sparing no pains, to concentrate public feeling and cast all the guilt and bloody consequences of inhuman laws upon those who, as it says, "stand at a distance," protesting against the trade in human flesh, and asserting the commandment of Almighty God?

It shows, by the way, how determined is the purpose to put down Free thought and Free speech, in that it is asserted over and over again, with an oversight of the simplest instincts of human nature, that would be amusing if it were not so melancholy—it is asserted that men who have fled from bondage, would surrender their freedom and never think of defending it unless they were instigated thereto by others. Shame upon those, upon their understandings and their hearts, who cannot account for a man's resisting the attempt to reduce him again to servitude, cannot understand how he should prefer death to bondage, without supposing that he must have been told to do so by others! But the absurdity only betrays the eagerness that exists to fasten upon the oppressed an unrighteous and inhuman law, the inevitable consequences of the law itself. It shows what deadly peril is besetting the first laws and principles of our civil order, the Freedom of Thought and Speech. My friends, the signs of the times are full of an appalling meaning. It is become more and more clear every hour that nothing will satisfy the demands of the Slave-power but the utter ruin of our most sacred liberties. It clamors for the suppression of every word, and every thought which opposes it. It would spread over the land and over every accession of territory, the midnight darkness of an unmitigated despotism. Has it not already silenced thousands, and made them unwilling to speak, unwilling to think even upon the subject of its outrages? And can any man say how long it will be permitted to call his thoughts, his tongue, his

From the Liberator. Pennsylvania Anti-Slavery Society.

MARLBOROUGH, Chester Co., Pa., Oct. 10, 1851.

MY DEAR GARRISON: I write you from the home of our mutual friends Joseph and Ruth Dugdale, whither Mary Anne and myself came last evening, at the close of the Anniversary of the Pennsylvania Anti-Slavery Society. Of that Anniversary, I would love to give a particular account, if it were of time and the state of my health did not forbid. I can only say that, except your own absence which was regretted by all the friends of the cause, every thing about it was as gratifying and encouraging as heart could wish. The attendance from the beginning to the close was almost equal to, sometimes beyond, the capacity of the elegant and spacious Horticultural Hall; and a more intelligent or more interested audience I have rarely seen gathered in any part of the country. No speakers of note were present from other States. It was emphatically a Pennsylvania meeting, a gathering for mutual consultation and encouragement of the interlopers, clear-headed and unassuming Abolitionists of the Keystone State; and it is not too much to say that it was worthy alike of themselves, of the State, and of our holy cause. If it was less exciting and less enthusiastic than similar meetings in New England and the West, the difference is to be ascribed, not to any deficiency of zeal or devotedness on the part of those who were present, but to certain peculiarities of temperament and mental habit, which need not be explained. If the Pennsylvania moves at a slower and more measured pace than your unmitigated Yankee, his step is always firm and sure. Once intelligently committed to the cause, there is afterwards no variability or shadow of turning.

The Annual Report, from the pen of J. Miller McKim, was an able review of the history of the cause during the past year, and an equally able vindication of the principles of our enterprise. It also presented a very encouraging statement of the operations of the Society during one of the most eventful periods of that history. It was firm and unequivocal in its tone, radical in principle, and fearless in spirit, and the heartiness with which it was adopted evinced at once the clear-sightedness and the boldness of the abolitionists of Pennsylvania. The resolutions also, though less startling in their phraseology and less hyperbolic than those frequently adopted elsewhere, were yet thorough and uncompromising.

The speaking, too, was excellent, being spontaneous, earnest and wholly unartificial. There being no 'star' from abroad to whom the people could look up for light and instruction, there was manifested an unusual degree of the sense of individual responsibility on their part. There was no lack of effective eloquence; how could there be with such speakers as Lucetta Mott, Samuel Aaron, J. Miller McKim, Mary Green, C. M. Burleigh, E. M. Davis, Mahlon B. Linton, Robert Purvis, Joseph A. Dugdale, Thomas Whitson, and many others whose names I need not mention? I cannot review the course of discussion, still less give you a report of the speeches. The most prominent topic was the infamous Fugitive Slave Law and its fruits as exhibited in the recent tragedy at Christiana, and the arrest and imprisonment of innocent, peaceful citizens upon a charge of treason! Upon this subject, Rev. Samuel Aaron made an eloquent and powerful speech, marked only by his justification of violent resistance to the law. Notwithstanding this fact, it was emphatically the speech of the whole meeting, and it produced a profound impression. Mr. Aaron, though not yet quite weaned from the notion of non-resistance, is an earnest and devoted friend of the slave, and he appreciates and loves those who have had the courage to follow their highest convictions of duty in coming out from all participation in the government of this slaveholding country. I trust that further reflection and a more mature experience will at no distant day lead him to follow their examples. His presence, notwithstanding this difference of sentiment and position, was exceedingly gratifying to all our friends. I took occasion, in his very first speech, I think, to express his abhorrence of the slanders heaped upon us by our enemies, and to vindicate the character of our friend Parker Pillsbury, so often assailed by political demagogues and clerical false-serve.

Mr. Aaron's remarks in favor of violence were answered most impressively and eloquently by Mary Green and Lucetta Mott. The subject of Colonization excited a very spirited discussion, in which Geo. W. Taylor, Oliver Johnson, Mary Green, Lucetta Mott, Robert Purvis, Samuel Aaron and others took part. Mr. Taylor, a very amiable man, not identified with our movement, thought we ought not to denounce Colonization nor in fact any thing else! His plea for mercy to that arch enemy of the colored race aroused the old anti-slavery fire, and brought down upon his head an avalanche of indignant and denunciatory eloquence.

The money paid and pledged exceeded the contributions of any former year. It is also to be remarked that there was not, from first to last, the least sign of mobocracy or rowdiness. The people of West Chester and the surrounding region gathered in great numbers to hear the anti-slavery gospel; and the breathless attention with which they listened to our exhortations, rebukes and admonitions, inspires the hope that the seeds of truth fell upon ground which will produce a glorious harvest. The course of anti-slavery in Pennsylvania is upward and onward.

Yours, faithfully,
 OLIVER JOHNSON.

Six Hundred Men guilty of Treason.

This is the number of persons said to be concerned in the Christiana and Syracuse difficulties, and whom President Fillmore and his followers, and so anxious to prove guilty of Treason, and to hang; for the punishment of that crime is death by our Law. We use mild words when we say, so anxious: clamorous, is the phrase. For the Syracuse Star demands that even the clergyman who had preached against the Fugitive Act, should be held as guilty as those who led in the riot, and punished as they should be punished. The victims are to be numerous, if MILLARD FILLMORE will rule. The green earth will be dug up around Christiana and Syracuse, and made good by hundreds of memorials of the dead. Surely this is thirsting for blood—not for shallow draughts, either, but for streams deep enough to glut the revenge of wildest savages.

The demand is made by MILLARD FILLMORE. But will it be answered? Our people love order, and will have it. They obey the laws, and will see that they are sustained. But they will never allow men to be hung by hecatombs, for crimes they never committed, or sustain a construction of the Law as cruel and despotic as ever blood-thirsty tyrant could crave or give.—*Cleveland True Democrat.*

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE THUMPS AND BLOW A BLOW, OR TO JABBER BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—*Milton.*

SALEM, OHIO, OCTOBER 25, 1851.

EXECUTIVE COMMITTEE meets November 2.

Our Correspondents.—Many thanks to our correspondents this week. We have several communications of interest still on hand, which shall appear soon. The space we devote to them, and to other important matters—leaves little room for ourselves. But our readers can well afford to spare us.

Salem Convention.—We were unavoidably absent from the sessions of the Convention on Saturday, and a part of the time on Sunday.—We are indebted to a friend for the interesting account of the meetings we publish.

C. C. Burleigh.

This eloquent and indefatigable laborer has left us. He returns home by way of Pittsburgh and Philadelphia. For the last six weeks he has been instant in season and out of season, as thousands can testify in the numerous places he has visited. Hardly a single day has passed in which he has not spoken once, often twice or thrice,—besides traveling over a great extent of territory. Wherever he has been, he has left the impression, not only of his unanswerable logic and unsurpassed eloquence, but also of his kind and loving heart, and of a spirit of self-sacrificing labor in the cause of truth. The effects of his labors will long remain as will the kind remembrance he has secured in the hearts of Western Abolitionists.

We are sorry to say that the exhausted treasury of the committee would not permit them now, to do more than promise him the pecuniary remuneration his services should receive.—Will those who are delinquent on their last years pledges, and those who have not yet pledged and paid for this campaign, what their duty requires, please enable the Committee without delay to meet this righteous demand. Donations and pledges should be addressed to the Treasurer, Joel McMillan, Salem, Columbiana Co., O.

More about the Dogs!

It will be recollected that the Oberlin Evangelist, in its retraction of the charge of baptizing dogs, (a correction made with rather ill grace to say nothing of its delay,) charged the origin of the story upon a slaveholder. We did not believe a word of it, and said so at the time. The profligate piety which could originate so stupid a falsehood, would of course be sufficiently mean to charge it upon slaveholders whose fellowship it cherishes. From Mr. Pillsbury's letter, which we publish on our first page, it will be seen that the slaveholder, to whom it is attributed, is not only guiltless in the premises, but that he labored to counteract the falsehood after it was put in circulation. Thus doing justice to Mr. Pillsbury, though one of the most uncompromising enemies of his favorite system. Debated as must of necessity be the morality of the man, who can consent to own and work his brother as a slave, it is nevertheless pure and elevated, compared with that of his pious savior, who for the sake of self and pelf, will perjure to the Southern's lust, and then slanderously reproach him with the falsehood of his own lips.

Convention at Bainbridge.

Our readers will not fail to be interested in Mr. Pillsbury's letter, detailing the proceedings of the meeting at Bainbridge. We call especial attention to it, because misrepresentations have already gone abroad in regard to the meeting.—The following is from the Chardon correspondent of the True Democrat:

A few days since, Parker Pillsbury was refused admittance to a church in Bainbridge, the evening of that day, the house was broken open, and the place was set on fire. Much other damage was done to the house. Pillsbury's friends had made application for the house some time previous to this outrageous transaction, and on being denied, declared it should either be devoted to free discussion or the flames.

It will be seen by Mr. P.'s letter that the pulpit was not destroyed at night, but during the day—not by a mob as might be inferred by the Democrat's statement—but by an individual who claimed the entire right of property in the house, who assumed them, and is still willing to bear the whole responsibility of the transaction.

Elections—Ohio.

The following officers are elected Governor—Reuben Wood, Lieutenant Governor—Wm. Medill, Supreme Judges—Wm. B. Caldwell, Rufus P. Raney, and Allen G. Thurman.

The election of Morgan and Breslin is said to be doubtful. Secretary of State—William Trevitt. Attorney General—George E. Pugh. Board of Public Works—Alexander P. Miller, 3 years; Geo. W. Manypenny, 2 years; James B. Steedman, 1 year.

Mr. Lewis' Vote on the Reserve is said to exceed 10,000.

In PENNSYLVANIA, the Democratic ticket is wholly triumphant. Fillmore Whigs helped to swell the Democratic triumph.

Convention in Salem.

The Convention held in this place on Saturday and Sunday last, was one of great interest. Benj. Bows was appointed Chairman of the meeting, and Benj. S. Jones, Secretary. The audience was rather slim at the first session, but continued to increase in size until the close. It was addressed by Parker Pillsbury, Sojourner Truth, C. C. Burleigh and J. W. Walker.

The recent annual offering made in the temple of the American Union by the Free Soil party, doubtless suggested a topic upon which the speakers who occupied the early part of the meeting dwelt at considerable length. There was more of truth than poetry in the review which Parker Pillsbury gave of the recent conduct of some of the more prominent leaders of that party. While admitting the honesty and the anti-slavery feeling of the rank and file, he denounced as traitors to liberty those who assume its leadership, but at the present crisis remain silent, or give aid and comfort to the enemies of freedom. He referred to Judge Parsons of Ind., who, while opposing the present fugitive slave law because of its unconstitutionality, proposed a plan, which, while securing to the slaveholder his escaped chattel, guaranteed a Jury trial to the slave, thus affording the latter the consolation of knowing he was constitutionally remanded to slavery, was constitutionally separated from his wife and children, was constitutionally flogged to his toil, was constitutionally a rice-swamp laborer, or tiller of sugar fields, and would have the inestimable blessing of dying a constitutional slave. He mentioned that the Editor of the Free Soil organ of that State expressed his concurrence with most of the details of the Judge's proposed plan, and stated that he fully approved of its results. The speaker also referred to the action of Senator Chase of this State, whose election was heralded as a great Free Soil triumph. There too was Gen. Wilson, the Free Soil President of the Massachusetts Senate, who, in his official character as chairman of the committee on reception, and in his private character as a Free Soiler, extended a kindly welcome on behalf of the entire people of the Bay State to the signer of the infamous fugitive slave bill, and walked arm in arm with him into the State House at Boston.—There also was the Free Soil Abdiel, Charles Sumner, of Boston, who prior to his election to the U. S. Senate, declared that Millard Fillmore had found that depth below the lowest deep, that so great and enduring would be his infamy, that it would be better for him had he never been born. When the President went to Boston, Charles Sumner very respectfully called upon him to express his high regard, not for Millard Fillmore as the signer of the fugitive slave bill, but for Millard Fillmore, as President of the United States. The land was tempest-tost, the scenes enacted at Buffalo, at Syracuse, Poughkeepsie, and at Christiana, were familiar to the whole people. Men were incarcerated in prison on charge of treason because they dared to protest against the encroachments of the slave power, and denounce the American Union—their lives were threatened because they refused to sacrifice their manhood and strike hands with the oppressor. And where in the meantime is Charles Sumner? writing letters to tell how much attached he is to our glorious Union, and crawling at the feet of President Fillmore. He has nothing to say in regard to these outrages in our midst; he is as silent as the bloody corpse of Gorskuch stretched upon the plains of Christiana, and his heart seems as cold and as dead as that tyrant's.

The speaker proceeded at considerable length to show the utter inefficiency of political action for the overthrow of slavery, and the inexpediency of abolitionists wasting their strength in laboring for the election of party candidates, instead of directing their moral power against the system of slavery. As we took no notes either of this, or the other speeches, we can give but a meagre sketch of a few of the remarks that were made during the meeting, without hoping to do justice to those who uttered them.

Sojourner Truth commenced the evening meeting by a few brief remarks; and at intervals during the convention would lend a helping hand, presenting in quaint and homely form, truths that will perchance be longer remembered than if they had been clothed in the most eloquent language of a Pillsbury or a Burleigh.

Parker Pillsbury spoke of the price paid for the American Union. The people of this country declare it would be wrong to make such compromises and form such a Union under present circumstances; but was it not, he queried, equally wrong to support it now it was formed? and yet three of the political parties of the land vie with each other in proclaiming their attachment to the Union. He illustrated the guilt of the fathers in relation to that clause in the constitution respecting the foreign slave trade, by supposing it was desired to form a union with England or France, and one of the conditions required of us, was that the audience he was addressing should be reduced to bondage, shipped as slaves, and after being landed in a foreign country, sold at public auction in lots to suit purchasers. Would it be right to consent to this for the sake of all the advantages anticipated from such a union, though it should even result in the abolition of slavery throughout the world, and the ushering in of the Millennium in all its glory? All present would say No! for in the case supposed, they would themselves be the victims: Would it be any more right where thousands and tens of thousands, instead of the handful before him, were reduced to slavery, and their children, and their children's children, for God only knows how long?

A person present asked some questions of the speaker which he doubtless thought were relevant, and insisted upon a vote being taken as to whether the action of the fathers in the premises was judicious. The resolution voted on was as follows, and had but four votes in the affirmative, the balance of the audience nearly all voting in the negative.

Resolved, That it was judicious on the part of the people of the United States to introduce into their Constitution the clause prohibiting Congress abolishing the Foreign Slave Trade until 1808.

Sojourner said she knew something of the Union—she had felt it; the scars of it were on her back, and she would carry them to her grave. The Union was not sweet to her, it was very bitter, and if others would taste it in the same way, they would think it was bitter.

C. C. Burleigh closed the exercises of the first day with one of the most eloquent and logical speeches we ever listened to. He showed that our fathers must have been in a terrible state, if the best thing they could do under the circumstances, was to become, by their own showing, PILATES; and then went on and proved most conclusively that if they had refused a union with South Carolina and Georgia upon the conditions proposed and accepted, the foreign slave trade would have been abolished much sooner than it was, and the North would have returned its conscience.

On Sunday morning J. W. Walker gave an account of a meeting held that day week at Bainbridge, of the proceedings at which a full statement will probably be furnished for the columns of the Bugle, so it needs not here to be dwelt upon. C. C. Burleigh occupied the remainder of the forenoon in considering the present aspect of the anti-slavery cause, and the duty of every lover of freedom in relation to it, referring to the fact that that assembly were engaged in the kind of worship most acceptable to God—the worship which the Priest and Levite did not perform when they neglected the man who had fallen among thieves, but which was understood and practised by the despised Samaritan.

In the afternoon Sojourner Truth gave a brief account of her treatment and her feelings while a slave—she also said she could not explain very clearly the difference between Free-soilers and Garrisonians, but she could feel it. She remembered how they used to hackle flax: some worked by—the-day, by—the-day, (the speaker while saying it swinging her arm as slowly as though affected with rheumatic pains) and others worked by the job, by the job, job, (making her arm go as quickly as she well could.) The Free-soilers worked mightily slowly—by—the-day, but the Garrisonians worked by the job, job, job.

The remainder of the afternoon was occupied by C. C. Burleigh, showing how abolitionists could most efficiently act. Moral truth was superior to paper halloos; Gerrit Smith, with his great heart and eloquent tongue, in the field of moral warfare counted Gerrit Smith, but at the ballot box he counted just as much and no more as the drunkard from the ditch who staggered to the polls and voted a ticket without knowing whose name was on it. He showed that those who wished to leave a pro-slavery Union could do so, for there was no power could compel a man to do wrong unless he consented. He referred to the strength of the slave power, but on the side of freedom was God, that though the oppressor now bore rule, he should be crushed; as the Almighty had made Babylon a desolation, and brought Egypt to the dust because of their iniquity, so would he sooner or later deal with this nation unless it repented. The abolitionists might be called upon to suffer martyrdom, might be led to the taggart and the stake, yet Truth and Freedom would ever be onward; and it such should be the fate of the enemies of slavery, it was far better to suffer oppression with the despised children of God, than to enjoy for a season the wages of iniquity.

Toward the close of the meeting the following resolution was adopted with four or five dissenting votes, and Sojourner explained that those who voted in the negative did so because they knew Daniel Webster, but did not know God.

Resolved, That we would rather be the men who now lie in jail awaiting their trial for treason, than we would be Daniel Webster or Millard Fillmore.

Michigan Yearly Meeting—Fugitive Law.

EDITOR ANTI-SLAVERY BUGLE: I should be obliged for the insertion of the following document from Michigan Yearly Meeting in the Bugle. Respectfully,
 THOMAS CHANDLER

Michigan Yearly Meeting of Friends, held at Livonia, the 4th and 6th of 10 mo., 1851, directed the publication of the following as an expression of opinion in regard to the Fugitive Slave Law.

Convened together in our annual assembly, a sense of duty to our Creator, and sympathy with the oppressed, impel to express our views on the subject of the Fugitive Slave Law.

We deem it a law which tramples on all the better feelings of our nature, disregards the principles of right and justice, and places the enactments of men over the infinitely higher and more perfect law of God. While we regard this law as violating every principle of the Christian religion, every precept of Jesus, while it tramples the most sacred rights of humanity; we deem it at the same time in direct contradiction to some of the plainest provisions of our national compact, and in opposition to the general spirit of the government under which we live. With these views and convictions, we feel impressed to call upon all true Christians and Philanthropists everywhere, to labor in season and out of season for the repeal of this infamous enactment, or to create such a state of public sentiment that none shall be found so base, so fallen, as to assist in putting in force its cruel and oppressive provisions, and thus assist in consigning to hopeless bondage, those who are guilty of no crime.

Signed by direction, and on behalf of the meeting,
 THOMAS CHANDLER, } Clerks.
 ANNA MORTIMER }

Anti-Slavery in Bainbridge—Unusual Falseness and Meanness in the Presbyterian Church.

DEAR FRIEND ROBINSON: We are encountering strange experiences, even for old soldiers in the Anti-Slavery warfare. We came to Bainbridge, James W. Walker, Mr. and Mrs. Griffin and myself, on Saturday last, to hold a Convention on that day and Sunday. The meeting-house where it was to be held, is owned by one man, who has allowed the Presbyterians to occupy it on Sundays for their worship.

Two or three weeks before our meeting, the Minister, Reverend Mr. Holmes, was informed, by the direction of the owner of the meeting-house, that we should wait it on the 11th and 12th of October for a Convention. The Church had already, or the most of them, given their individual consent to our having it. But the answer of the minister was, that he had arranged to preach an Anti-Slavery Sermon on that day, and should not consent to be put off.

Desirous to avoid all difficulty, our friends at once decided to so arrange our meetings, as to come to an adjournment for an hour and a half, before noon on Sunday, and thus give our Convention the benefit of a Presbyterian Anti-Slavery Sermon, without at all interfering with the exercises of the minister, or his congregation, or much with our own. No one supposed so far as our friends understood, that the house would be wanted beyond that time, and many said the Church would not so improperly interfere with us at all.

But subsequent events showed that we were dealing with those who understood the subtleties as well as wisdom of the serpent. On Saturday afternoon, the Church sent a deputation into our meeting, to inform us that they owned the house and should occupy it the whole of the following day. To this we paid no attention; as we had already completed our programme in accordance with the former agreement, having consent of the owner of the house so to do.

On Saturday evening, the minister was called upon, and told what we had done. He was utterly astonished that we had taken him at his word. He said, (as I presumed all the while he had no Anti-Slavery Sermon to deliver, unless it was one he had given a short time before. He was urged to repeat this, as he would have a large audience, who never had heard it. But he declined the proposal.

On Sunday morning, we met at nine o'clock. By ten, the house was crowded, many having come from other towns, notwithstanding the strong indications of rain. At half past ten we adjourned, and the minister pompously ascended the pulpit, and took lordly possession of the first congregation worthy the name, he has ever had the good fortune to address in that house.

Now mark the baseness and falsehood which were revealed. There was an immense audience, come to an Anti-Slavery Convention. They expected nothing else. They wanted nothing of this venal of sectarian wars, never having had any dealings at his market. But regardless of his pledge to deliver an Anti-Slavery discourse, he bored them with two cold and senseless prayers, with singing to match, and then delivered one of the most steady and thread-bare, as well as otherwise stupid pieces of theological twaddle ever heard. His subject was the *Soul's Immortality*. He labored through a slough of arguments up to "*Seemingly*," to prove to an audience a doctrine, which not one of them probably doubted for a moment. We might well doubt whether such a being as he showed himself to be, had a soul, mortal or immortal. Hoisting himself upon us, as he did so impudently, with his borrowed, but badly read logic, he would have made ten infidels to one believer, had there been any in the assembly whose minds were not already satisfied on the subject.

But this was not the end of the infamous farce. In the prayer after sermon, he asked his God to be with them in a Sunday School at intermission, and an afternoon assembling again for worship. This led to some altercation at the close, and some severe remarks on both sides—among other things, the owner of the house assured the arrogant priest that "*this was the last day he would occupy that pulpit*,"—a declaration which, as will appear, was to be made good.

However, we decided not to contend, and left to hold our meeting in the open air, (and as it happened, in the rain,) until we could again peaceably have the house. The minister meantime had assured the congregation that he could have the Methodist meeting-house, near by, unless he should succeed in driving us out.

While the dozen or two of Presbyterians were performing worship, we held a good meeting in the rain, under trees and umbrellas—the women mostly standing in an adjoining house. A more "*Day in the manger*" game, was never played. The priest on his own showing or pretending, had control of two meeting-houses, with no congregation to fill even a school-room. We had a very large Convention indeed, and he drove us thus wantonly and brutally, into the storm.

But by patient endurance of injuries, we at last were restored again to the meeting-house. At the opening of the meeting, the following Resolutions were presented for discussion:

Resolved, That our controversy with the American Church and Clergy is not with their creeds and doctrines about the Bible, the clergy, the ministry, or the Sabbath, or their ceremonies and modes of worship; but it is, that while they profess to honor God and his law, they trample his authority under their feet—while they profess to love their neighbor as themselves, they deny their right to liberty and the pursuit of happiness—they buy and sell them, and lease, mortgage and hold them, as brute beasts; robbing them of all civil rights and social joys—the light and blessings of education, the felicity and obligations of the marriage and parental relations, in a word wresting them out of the hand and government of God, and chaining them down, body and spirit, to the will and

caprice, the law and the lust of irresponsible and unmerciful tyrants.

Resolved, That while all this is done by the churches and Ministers of the Slave States, directly and unblushingly, as if ordained and approved of God, it is fully endorsed by the entire body, of those at the North, who fellowship them as Christians; whether at the Missionary Board, at the Sacramental Table, in Conferences, Synods, Presbyteries, General Assemblies, Theological Seminaries, or wherever else they meet in church relations—who vote for and with them in carrying on the Government—and who have formed and are upholding a political union with them, while by the Fugitive Slave Law and other enactments, they have reversed the conditions of salvation, and made Christianity a crime.

Resolved, Therefore, That since the religion of the country has thus sold itself to apologize for and to sanctify slavery, and to extol such a Union as ours above all that is called God, we rejoice greatly in its decline and approach to dissolution. We are glad its official reports show a reduction of numbers year by year—that many local churches are broken up—that some are unable to support ministers, and that thus many are leaving the pulpit for honest and useful callings, that the number of Theological Students and candidates for the ministry at most of our seminaries is growing less and less. We rejoice that what are called *revivals* have mostly ceased, or are confined to the South, and to those persons and places not the most intelligent, or that promise to be most useful or influential in the community; and we earnestly pray and hope that the removal of all this rubbish of bay, wood and stubble will prepare the way for the speedy commencement of the reign of Liberty, Peace and Righteousness, for the coming of the Kingdom of God.

Sojourner Truth, the poor old slave woman, reviewed the forenoon sermon, with a power of discrimination, I never in my life saw exceeded if equalled. In the terrible crucible of her criticism, she melted it down and down, until it was shown to be nothing to the purpose at all. Though unable to read one word, she exhibited a power of rude, but keen analysis, such as most professional critics must covet in vain.—The remainder of the afternoon, was occupied in a most deeply interesting discussion, growing out of the scenes through which we had just passed.

At a late hour on Sunday evening, we had a motion to adjourn until the next morning at ten o'clock. We had no intention of holding on beyond that evening. But the audacity with which the church and minister had endeavored to eclipse our Convention, by throwing their opaque bodies between its light and the people, (an eclipse not in our almanacs,) determined us to hold over Monday—and accordingly we adjourned until the next afternoon, at one o'clock.

The next morning (Monday,) the owner of the house performed an act which filled us with regret; not at the deed itself, as he had a right to do what he would with his own; nor yet at the deed, as any sacrilegious violation of sacred things, for we hold no such things to be sacred. But we knew the enemies of truth would seize upon the circumstance, and connecting it with our Convention, turn it to our hurt and disadvantage, all in their power. Intending soon to take down the steeple, remove the gallery, and make other changes in the whole structure of the building, so as to make it more commodious for Lectures, Conventions, and other purposes, he began that morning, by taking out the pulpit, and making a bonfire of it before the door. It was nothing to us, nor any body else, except himself; but we regretted deeply, and so declared, both in the meeting and out of it, that, if it must be done at all, it should be during the time of our Convention.

In our meetings on Sunday and Monday evenings, we discussed the doctrines of the Free Soil Party, to which Mr. Holmes and every voter in his church belong. The Representative Candidate was present, and entered with much zeal, (if nothing more) into the proceedings. I will detail no particulars respecting him—but will just say that, though my opinion of Free Soil men is not the most exalted, still I think he did the mass of them great injustice, both as to fairness, honorable bearing or ability. I regretted that a party having so many high-minded men in it, should be so unfortunately misrepresented.

At a very late hour we reluctantly closed our Convention. It was on the whole, one of the most effective of the season. The Resolutions passed unanimously. The Free Soil men generally treated us in the most magnanimous manner, notwithstanding our plainness and fidelity of speech, and at the close, of their own free will, added almost sixty dollars to our subscription for the W. A. S. Society. We had in the previous afternoon, obtained sixty dollars, which now nearly doubled, with additional subscribers to The Bugle and Liberator, assured us that for once the public sympathy was on the side of right, and not with an insolent, hypocritical Church, and haughty, tyrannical, and deceptive priesthood.

Let us rejoice in the triumph of truth and right, and persevere unto the end; ever trusting that God is still on the throne of the Universe, and that no weapon formed against his cause will be suffered to prosper.

Yours, truly and hopefully,
 PARKER PILLSBURY.
 Salem, Oct. 20th, 1851.

Tract on Colonization.

A colored man in New York City has contributed \$150 for the best Tract written with the view of counteracting the opposition of the colored people to emigration to Liberia—\$100 is to be paid as a premium, and \$50 is reserved for the expense of stereotyping.

Agents for the Bugle.

Will our friends named below please act as Agents for The Bugle.
 J. Southam, Brunswick.
 O. O. Brown, Bainbridge.
 L. S. Speer, Granger.

For Song

When Freedom's
 Upon the even
 My prayers ascend
 Her smiles and
 Tho' to the weary
 So little heed I
 His wrongs, who
 Are numbered

The note of every
 That speaks when
 Declare, all who
 Free by the great
 Who freedom's
 Tho' slavery's chains
 In dark oppress

At twilight, when
 Resound to Freedom
 I muse upon the
 His dark and cold
 And oft I wish that
 When all shall
 And slave and master
 An altar unto him

The Sy

Agreeably to the
 more, a number of them
 been arrested, and by
 dergiving an exami-
 TREASON. Amos
 "Honest" John Da-
 chussets. If he be
 laid to his charge, he
 pronomen than his d-
 relative. Great ex-
 Syracuse, and fifty a-
 accompanied the pris-
 they were taken for ex-

We wish we could
 everywhere aroused by
 development of the
 submission or approval.
 The people manifest
 seem able to endure al-
 ing in prospect, so long
 hope that their heart-
 save them from the ne-
 outrages as the Gover-
 trate against liberty a
 ken excitement every
 in any people not lo-
 and all jealousy for
 our fathers still dwel-
 sons, beacon fires wo-
 hall. Churches and ho-
 a people anxious to
 liberties. Eloquent
 them to resistance; te-
 those deeds which a-
 stigmatizing and atten-
 son.

Why is it that we lie
 bles to denounce this
 buried doctrine of con-
 we to take it for granted
 have it incorporated by
 the laws of the land?
 yet the people permit a
 hollow adulation of for-
 their time and energies,
 ed if riveting manacles to

Our people exhibit
 joining over the fugitive
 the fugitive Blandin,
 who feast and shout how
 send him back to Caroli-
 place been the plantatio-
 quent in denouncing
 his political slavery, we
 vision of liberty, and we
 Lewis for showing sym-
 from their own charity

The Essex Freeman,
 York Man-hunters will
 in the midst of their fer-
 South, they should be
 finished toast, or start in
 on the scent of some
 Freeman suppose they
 in such a predicament
 show signs of excitement
 of the blood-hound who
 The joy it the recreant
 a new exhibition of his
 freedom.

BREV

The Crystal Palace
 Jenny Lind is to sing
 middle of November.

The Governor Genera
 pleted his new cabinet.

Ashtabula gave 1727
 The Effigy of Kosuth
 neck, by the authority o
 ment.

The Wife of Kosuth
 country.

The Spanish papers ta
 rates of North America,
 insult offered by the inv

Phillips fire annihilate
 ment in England, recent
 rection of Mr. Phillips i

The Whale fishery has
 productive.

The wire of the Subm
 tween England and Franc
 rate of a mile and a half a

For The Bugle.
Song of Freedom.

When Freedom's hymns so sweetly fall
Upon the evening air,
My prayers ascend, that soon may all,
Her smiles and blessing share.
Thou' to the weary captive's lot
So little heed is given,
His wrongs, which men remember not,
Are numbered all in heaven.
The note of every forest bird,
The voice of every tree
That speaks when by the breezes stirred,
Declare, all should be free.
Free by the great Creator's will,
Who freedom gave to all,
Thou' slavery's chain may bind them still
In dark oppression's thrall.
At twilight, when I hear the song
Resound to Freedom's praise,
I muse upon the captive's wrong,—
His dark and cheerless days;
And oft I wish that hour were here
When all shall be forgiven,
And slave and master join, to rear
An altar unto heaven.

B. S. J.

The Syracuse Trials.

Agreeably to the instructions of Millard Fillmore, a number of the citizens of Syracuse have been arrested, and by the last advice were undergoing an examination on the charge of TREASON. Among them was a nephew of "Honest" John Davis, Ex-Senator of Massachusetts. If he be indeed guilty of the crime laid to his charge, he is far more worthy of the penitentiary than his distinguished & temporizing relative. Great excitement is said to exist in Syracuse, and fifty of its distinguished citizens accompanied the prisoners to Auburn, whither they were taken for examination.

We wish we could say there was excitement everywhere aroused by this new & unexampled development of the slave power. But quiet submission or approval is the order of the day. The people manifest wonderful forbearance, and seem able to endure almost any amount of hanging in prospect, so long as they have reasonable hope that their Lawlessness and servility will have them from the number of the hung. Such outrages as the Government proposes to perpetrate against liberty and justice, should awaken excitement everywhere. It would awaken it in any people not lost to all sense of shame and all jealousy for freedom. If the spirit of our fathers still dwelt with their degenerate sons, beacon fires would now blaze on every hill. Churches and halls would be crowded by a people anxious to preserve their threatened liberties. Eloquent orators would stimulate them to resistance; teaching them to emulate those deeds which a tyrant government was stigmatizing and attempting to punish as treason.

Why is it that we hear of no popular assemblies to denounce this resurrection of this long buried doctrine of constructive treason? Are we to take it for granted that all are willing to have it incorporated by judicial precedent with the laws of the land? We cannot suppose this; yet the people permit their party conflicts and hollow adulation of foreign patriots to exhaust their time and energies, while tyranny unmasked is riveting manacles upon their own limbs.

Our people exhibit their HYPOCRISY, by rejoicing over the fugitive Kossuth, and sending the fugitive Boulding to slavery. The men who feast and shout hosannas to Kossuth would send him back to Carolina to-day, had his birth place been the plantation. They who are eloquent in denouncing Russia and Austria, for his political slavery, would demand the subversion of liberty, and would hang Hamanway and Lewis for showing sympathy to him, a fugitive from their own CHATELAINISM.

The Essex Freeman, suggests that the New York Man-hunters will be in a predicament if in the midst of their feast or their speeches to Kossuth, they should be called to drop an unsmiled toast, or start in the midst of a sentence on the scent of some new game. Does the Freeman suppose they could blush with shame in such a predicament? They might indeed show signs of excitement; it would be the joy of the blood-hound when he sniffs a new track. The joy if the recreant to humanity in making a new exhibition of his conquered prejudice for freedom.

BREVITIES.

The Chrystal Palace is to be taken down.
Jenny Lind is to sing in Cleveland about the middle of November.
The Governor General of Canada, has completed his new cabinet.
Ashland gave 1727 votes for Lewis.
The Effigy of Kossuth has been hung by the neck, by the authority of the Austrian Government.
The Wife of Kossuth accompanies him to this country.
The Spanish papers talk of war, with the pirates of North America, to avenge the national insult offered by the invasion of Cuba.
Phillips fire annihilator failed in an experiment in England, recently made under the direction of Mr. Phillips himself.
The Whale fishery has this season been unproductive.
The wire of the Submarine Telegraph, between England and France, is being laid at the rate of a mile and a half a day.
The Governors of Massachusetts and New Hampshire, have appointed the 27th of November, as the day of annual thanksgiving.
SOUTH CAROLINA has voted strongly for the Union. There are but two secessionists elected in the State.

A Spicy Letter—Real Spunky.

ECONOMY, Ind., Oct. 10, 1851.

DEAR MARIUS: The following is a copy of a letter, recently received from Kentucky. The Kentuckians have a deal of spunk after all. They say of their cowardly blunder, and a heap of feelings:

"MAYS, Lick, Ky., Aug. 21, 1851.

MR. HENRY C. WRIGHT—Dear Sir—I read some days since an extract of a speech or a letter you were safely delivered of, on the 11th of July, on this glorious Union. And I must say, that such ignoble, unpatriotic, illiberal, ungenerous, unmanly, and Anti-Christian sentiments, are not becoming; a barbarian, much less, one who calls himself a benevolent, philanthropic Christian.

"You are an abolitionist, and as such your enthusiasm exceeds your prudence. You ought to mind how you talk about this glorious Union. You ought to recollect that Kentucky has raised enough hemp to make ropes to hang all such traitors as you, and other kindred spirits of Ohio; and also that North Carolina has manufactured enough tar, and Missouri has raised enough of feathers, to tar and feather all such detestable, villainous, characters.

"It would afford us great pleasure to give you a coat of tar and feathers, and if you will show your detestable and villainous countenance over here, you will see something you have not seen for some time, and it may be, you never have seen it in your life.

"Come over, and I'll warrant you a real Kentucky welcome.

Yours truly,

RICHARD B. LOMAX."

Through The Bugle, let me assure my spunky, and courageous friend of old, as I take him to be, that I am sincerely thankful the extract to which he alludes, fell into his hands, and that he had the courage to read it. I would assure him, too, that I am still an "Abolitionist," and that as such, have an untold, inexhaustible fund of "enthusiasm," and not one particle of "prudence." Most sincerely, do I thank him for his kind admonition as to how I speak of the "glorious Union." I will most certainly, strictly heed his well-timed caution, and "mind how I talk about this glorious Union."

I feel that this caution is greatly needed by me, by you, dear Marius, by all the DISUNIONISTS; and, especially, is it needed by all Free Soilers, Whigs, Democrats, Methodists, Baptists, Presbyterians, Quakers, and by the entire North. In the name of my kind and considerate friend—RICHARD B. LOMAX, and I say to you all "MIND HOW YOU TALK ABOUT THIS GLORIOUS UNION." MIND, I say, and speak of it just as such a Union ought to be spoken of. How is that? Go ask you gang of thieves and robbers; go to you den of murderers and assassins, and ask its inmates; go ask you band of pirates; how this glorious Union, "ought to be spoken of." They all answer, there are no words in our vocabulary which can truly characterize its maxims and doings, in regard to slavery. Those bands of thieves, robbers, murderers, assassins and pirates, would feel their dignity and manhood insulted and outraged to be compared to "this glorious Union," formed to prey upon helpless innocence; to plunder cradles and nurseries, and to give to Christian fathers facilities to beget and rear their own children for the market. Ho, all people of the North! Ho, all nations of the Earth! "MIND HOW YOU TALK ABOUT THIS GLORIOUS UNION."

Sincerely, also, do I thank my quondam friend, Richard B. Lomax, for his information about the staple productions of Kentucky, North Carolina and Missouri, most assuredly will I profit by it. Meantime, let me caution him and his neighbors, to be chary of their "hemp," "tar," and "feathers;" let them, in years of plenty, fill all their store houses with these productions; for they will soon be in great demand, or the signs of the times are very deceptive. At no distant day, Kentucky, North Carolina, Missouri, and all her sister States that hold slaves, and whose God requires to be tarred and feathered or hung, all abolitionists.

Let me assure my friend Lomax, and through him, the entire South, that the abolitionists are abroad, scattered all over the North; that they are beating up for recruits and are first filling up their ranks. They are mustering a mighty army, and arming them with the weapons of their warfare; and training them in all the arts of war, for liberty and against slavery. At no distant day they will come down upon the South, and say to their Clays, their Scotts, their Beaton, and to all slaveholders, "Down on your knees before your crushed and mutilated slaves; repent in dust and ashes; humbly beg their pardon; make restitution, as far as in you lies; and be thankful to the God you have mocked and insulted, and to the Humanity you have disgraced and outraged, that your lives are spared, and that your hearts are not torn from your bosoms, and thrown to the dogs." Indeed, friend Lomax, you, and all your fellow slaveholders, will soon, gratefully bless the Humanity of your slaves and their friends the abolitionists, that you are allowed to live.

As to coming over to Kentucky, I expect nothing less than a "real Kentucky welcome," when I do come. At no distant day, you may look for me, and many more abolitionists, to pass through Kentucky, North Carolina, Missouri, and all the slave States;

and our sole object in coming will be, to instigate your slaves to run away; to teach them that they have a perfect right, from the God of the oppressed, to take your clothes, your horses, your carriages, your boats, your ships, or your money, wherever they can lay hands on them, to help them and their children, to escape from your grasp, and to rescue their wives, daughters, mothers, and sisters from the pollutions to which you would consign them. Those we cannot incite to run away, we shall incite to insurrection; not to pour out your blood, that is not yet fit to be shed in so holy, and glorious a cause; but we shall do what in us lies, before and after we come among you, to kindle the spirit of liberty and manhood, and womanhood, in your slaves, and stimulate them to insurrections against your authority, and to rebellion against the government, that blots them from the record of Humanity, and herds them with beasts. INSURRECTION, REBELION against slaveholders and slaveholding governments, we hold to be the right and duty of the slave; an Insurrection and Rebellion, which consists, not in shedding the blood of the slaveholders, but in a practical denial of their authority, and a practical refusal to obey, or submit to any law or command, which, regards, or treat freemen as slaves—MEN as BRUTES. We shall instigate your slaves, while we remain in the North, and when we come down upon the South, to rise up, cast away your bonds with which you have held them, and stand before you, as your equals; to look you in the face as children of the same Father; and say to you—"GIVE US LIBERTY, OR GIVE US DEATH." We are your slaves no longer. There are many, who are ready to come among you, and put revolvers, bowie-knives, &c.—(your own weapons of warfare against them), into the hands of your slaves, and urge them on to deal with you—measure for measure—and do to you as you have done to them. While I admit they have just as good a right to enslave or kill you, as you have to enslave or kill them; still I shall give them no such counsel. I leave to you and your fellow slaveholders to teach and train your slaves in the arts of blood and carnage, which one day, walking in your footsteps, they will practise on you.

My friend Lomax, deserves the thanks of his fellow Christians, (of whom I am not one,) for his care for christianity. He is, I believe a Presbyterian, and of course, the climax of my sin, in my remarks "about the glorious Union," is, they are "Anti-Christian." I say to my friend: "We are coming, we are coming, to Kentucky, and to all the South, to FREE THE SLAVE, and if ropes, tar, and feathers are your only means of defence, husband well these weapons, for you will soon need all you can get."

Meantime—enclosed is a five dollar bill—"from a friend,"—for The Bugle; one copy of it, for one year, to be sent to RICHARD B. LOMAX, MAY'S LICK, KENTUCKY, to commence with the number that shall contain this, his letter and my comments. The rest for general expense of the paper.

HENRY C. WRIGHT.

Letter from Indiana.

ABOTTS, Allen Co., Indiana, }

October 5th, 1851.

Dear Friend Marius: It has occurred to me that perhaps some of your readers might feel an interest in hearing what is doing for humanity in this corner of the moral vineyard. And I sit me down to say a few words for that purpose.

Perhaps in no part of the State is there more pro-slavery influence—more devotion to party and church predilection, than in the people of Allen County, consequently the anti-slavery movement finds but little sympathy at their hands. The prejudice here against the negro is wicked and deeply rooted, and this prejudice meets us at every stage where we undertake to say that he is a man.

The new Constitution was adopted in this part of the State by an overwhelming majority. Its advocates now console themselves with the idea that they have taken effectual steps to keep the "niggers" out of the State. How they have succeeded remains to be proven.

Thus this State has degraded herself in the estimation of the lovers of liberty all over the world, to satisfy the National hatred of the defenceless colored man. It was not enough that the National Legislature of this boasted free land should pass a law forbidding us to "feed the hungry and clothe the naked," but Indiana must follow suit, and kneel still lower to the insatiable demands of the monster slavery, and forbid the colored man to appropriate to himself, with his own means a home among her uncultivated forests.

Verily it seems that the old adage is true "they whom the Gods would destroy they first make mad," and I say with all my heart, "God speed the day" when this guilty Nation as such, shall be sundered to atoms, if in its expiring struggles, the slave but finds himself a man.

But I was going to speak of our meetings.—Last summer, Thomas Gray, of Jay County, an unflinching advocate of truth, held a meeting in an adjoining township where they had repeatedly threatened that they would mob the first man who dared to speak on the subject of Slavery in their neighborhood. But the power of truth completely calmed their mobocratic feelings, and they now express a wish for more laborers.

On the 20th and 21st of September that indefatigable friend of humanity, H. C. Wright, held meetings in our vicinity—on Saturday the 20th he spoke on War and Slavery; though some exception was taken to his positions, yet

the meeting passed off undisturbed. On Sunday the 21st he spoke in a Methodist neighborhood, on the great question, "What shall we do to be saved?" The important truths he uttered in exposition of the text, called down the anathemas of the Priest-ridden sectarians, who showed their Christianity by wishing he was mobbed out of the neighborhood, but as they had no tools to do their dirty work, he passed unhurt. The success of his labors so far as we can learn from the liberal portion of community, was much greater than the most sanguine could hope. He has almost promised to return the coming winter and hold a series of meetings; we hope he will, as the few friends of the Slave here feel need of assistance, as it is a truth, that all must know who have tried it, that it requires a greater amount of moral courage, and confidence in truth to be an Abolitionist in opposition to the prejudice surrounding us, than in communities where anti-slavery is popular.

A few of us have been holding meetings occasionally the past summer, for the investigation of moral and religious subjects. Some of our Methodist neighbors sometimes meet with us, but though assured that ours are free meetings, they will not participate. Perhaps they consider it a dangerous precedent.

Yours, for Humanity,

MARY F. THOMAS.

Woman's Rights Convention.

At 10 o'clock, Wednesday morning, Brinley Hall was filled by the friends of Woman's Rights, convened from all parts of the Union. There were many men and women in the hall, who are distinguished for their zeal and talents, as well as their extreme views on the questions of ethics and politics.

The Convention was called to order by Mrs. Paulina Davis, who, upon the motion of Dr. Flagg, of Boston, was appointed to preside. Anna A. Parsons, of Boston, and Geo. W. Putnam, of Lynn, were named Secretaries. Angelina G. Weld, of New Jersey; W. H. Channing, Samuel J. May, of Boston; Mrs. Nichols, of Brattleboro', Vt.; and Lucretia Mott, of Penn., were chosen Vice Presidents.

Mrs. Davis, on taking the chair, congratulated the Convention on the progress which the cause of Woman's Rights had made during the past year. She referred to the general tone of the press, and the admittance of women as students into medical colleges, as evidence of this.

The committee appointed to report a business committee, nominated the following, who were accepted:

Mrs. Coe, Mrs. Rose, W. H. Channing, Mrs. Earle, W. L. Garrison, Mrs. A. Brown, A. G. Fanner, Mrs. A. K. Foster, Mrs. E. J. H. Nichols, Miss H. K. Hunt, Miss Louisa Wait, Miss Phebe Goodwin, Mrs. A. H. Price, J. F. Flagg, Miss Louisa Miller, A. A. Miller, Lucy Stone, and Joseph Dudley.

Several letters were read by the Secretary, after which Mrs. Coe, of Ohio, introduced Wendell Phillips, who read a strong series of resolutions, as reported by the committee.—Lucy Stone then moved that the report of the committee be accepted.

A letter was read from Harriet Martineau, expressing a sympathy with the objects of the Convention, and contributing the late discussion of Woman's Rights in the Westminster Review, to J. P. Mill.

W. H. Fish of Hopedale, and Louisa Henry of Worcester, were appointed Committee on Credentials.

Lucy Stone then read letters from Ralph W. Emerson, Henry W. Beecher and Horace Mann, all expressing sympathy with those who sought to elevate the condition of women.

Jas. Buffum of Lynn, Ebenezer Draper of Hopedale, Elijah Stowell and Sarah J. Miller, were appointed a Finance Committee.—Mr. List of Boston, made a few remarks previous to adjournment. The Convention then separated till 2 o'clock, P. M.

Afternoon Session.—The records of the morning proceedings having been read, Mrs. Coe read a letter from Mrs. H. B. Stanton of N. York, and addressed the Convention in an eloquent, argumentative, and witty strain of remark, upon the rights of woman to conditional equality with man, per se.

Mrs. Abby L. Price of Hopedale then took the stand, and read a most beautifully written essay on the general industrial position of women as contrasted with that of the other sex.

Miss Lucy Stone, of Brookfield, spoke of the necessity of woman being educated for her own sake before she could occupy her proper sphere, which was that of being truly herself.

Dr. Longshore of Philadelphia, read an address upon the physical and scientific education of women, after which the Convention adjourned to the City Hall at 7 o'clock.

Evening Session.—Our large City Hall was closely crowded long before the hour arrived to which the meeting was adjourned, and hundreds were unable to obtain an entrance, and returned disappointed to their homes.—The proceedings were highly interesting, but we must defer a report of them to another day.—Worcester Spy.

Letter from W. H. Beecher.

CHILLICOTHE, O., Oct. 2, 1851.

To the Editors of The Independent:
GENTLEMEN:—In the daily Tribune of the 25th ult. I notice an extract from the Eastern Argus, giving an account from Dr. Beecher of the origin of the "Six Sermons." The writer says the "prompting motive" was, that two of his best friends were in danger of the demon. "He saw the precipice, and two of his kith and kin ready to plunge over." &c. This is an incorrect statement. All my ancestors on my father's side, and all his blood relations and descendants, were and are temperate. Not a drunkard, nor even a tippler, so far as can be ascertained, has ever been known, nor do I know of one in the connection who is now a user of intoxicating drinks.

My mother was a grand-daughter of General Andrew Ward, who in the campaign against Louisburg, saved his spirit rations, and after his return caused silver spoons to be made of the money, and one was given to each of his children. I have often seen them, with "Louisburg" engraved on each. With such a temperance memorial and paternal memento, seen daily on the side-board and table, how could the sons or grand-sons "drink," stirring the liquor with such a spoon?

Col. Foote, of Guilford lately presented one of these spoons to the Historical Society of Hartford, Conn., where it may now be seen. The result, one might well predict, as in the case of the children of Rechab. Not one of his descendants down to this day, it is believed, has ever been a drunkard, or now uses strong drink. The blessing of the covenant has come on the children of the third, fourth, and fifth generation.

The friends alluded to by my father were a firm in Litchfield county, Messrs. — & —, merchants and distillers; and the usual retribution followed: both drank—one reformed and one perished. Your friend,

WM. H. BEECHER.

Obituary.

DIED, On the 4th of 10th mo., 1851, of Consumption, near Columbiana, Rachel Mercer, wife of John R. Mercer, aged 34 years nine months and two days.

The deceased was a kind and loving wife and tender mother, her highest earthly object was the moral culture of her infant children, over whom she was called to preside: her life was one of usefulness, her loss is felt by all who appreciated her moral worth. The last request of her husband was to remember the poor slaves in their bonds as bound with them.

J.

Died, At Raisin, Michigan, on the 25th of Aug., of Dysentery, George son of Thomas and Jane M. Chandler, aged four years and six months.

Receipts for The Bugle for the week ending October 22d.

C. Foster, Jackson Mills,	\$1.00-352
M. Whiting, Canton,	1.50-360
E. Harper, Wellsboro,	2.00-425
G. Goshart, Marlboro,	1.50-308
E. Walton, "	1.50 360
T. Thompson, Hermitage,	1.50-370
M. Smith, Parkman,	1.50-363
D. A. Bacon, Middlefield,	1.00-355
R. G. Porter, "	2.00-309
L. Burrows, Welchfield,	1.50-354
C. D. Clement, Bardsburg,	1.50-396
O. McElroy, "	1.00-285
E. Easton, Farmington,	2.00-345
A. Preston, North-Newbery,	2.00-269
D. Pease, Bissels,	1.50-370
S. N. Smith, "	1.50-370
J. S. Eaton, Allen's Centre,	1.50-370
O. Brown, Canfield,	1.50-364
M. Green, Columbiana,	1.50-320
D. J. Davis, Edinburgh,	1.50-376
D. Hughes, "	1.50-329
A. B. Doud, Brunswick,	1.00-303
J. Crowl, "	60-288
D. N. Wait, "	75-313
S. Wilkenson, "	75-294
E. W. Sanderson, Chagrin Falls,	75-333
H. Proctor, Twinsburg,	1.50-304
L. Johnson, Bissels,	3.00-309
S. Dickinson, Huntsburgh,	1.50-319
J. Mount, Bedford,	1.00-364
C. Huleam, "	1.50-254
T. Taylor, "	1.50-372
	1.00-365

Fancy Goods, and Yankee Notions.

WHOLESALE and retail, at the lowest prices. Just received at the Yankee Notion Store, North Side Main-st., Salem, a large supply of Fancy Goods, and Yankee Notions.

CONSISTS IN PART OF

Ribbons	Hose, all kinds
Attins	Half hose
Silk serge	Gloves, all kinds
Silk, Linen & Cotton	Shoes—men's, women's
Handkerchiefs	& children's
Green & Blue Berage	Gum over-shoes
Book & Mull Muslin	Buttons, all kinds
Jackonets	Spoons, table desert and tea
Sewing & saddlers silk	tea
Silk Twist	Silver plated, German
Cot's best pool cotton	silver, britania
Butter knives, silver plated	
Victoria " "	ted, & German silver
Yankee " "	Spectacles—silver plated
skin thread	and German silver
shoe " "	Pen and pocket knives,
Patent do.	best quality
Zephyr	Scissors " "
Silk worsted linen & cot	Ivory dressing, hair and
ton braid	pocket combs
Linen & cotton tape	Butter knives, silver plated
Table cloths	Bill " "
Brown holland	Porte Mounais
Irish linen	Shoe lockets
Silk, linen & cotton	Cravat and pant buckles
lacing	Fancy soaps, all kinds
Children's hoods	Galloons
" coats	Needles
Comforts	Pins
Carpet bags	Darning needles
Hair & cloth brushes	Bag and purse clasps
Dusting & scrub " "	Steel beads
Horse, cloth & hat " "	Hooks and eyes
Dolls	Umbrellas
Children's gum toys	Linen collars

Salem, Oct. 15th, 1851.

SCIENTIFIC.

THE subscriber is induced to offer, for the benefit of those not prepared to commence study at the usual time—first Monday of October—and who are desirous of availing themselves of his facilities, for acquiring knowledge. A second term, opening the second Monday of December. And can assure those who may come, that they shall have equal opportunities with those now here, and that the two classes shall not conflict with each other, but on the contrary, may be of mutual benefit.

Among the means at command for demonstration, may be found a fine French Osteo-dend. Manikin, skeletons, wet and dried preparations, life sized, and hundreds of other anatomical plates, a collection of most approved colored plates for illustrating Medical Botany and Pathology, besides a well selected modern library, containing works on all the various branches, affording an opportunity of no ordinary character to Ladies and Gentlemen, for speedily and thoroughly acquiring a knowledge of Anatomy and Physiology, or the science of Medicine. The design is, as it has been heretofore, to give as far as possible practical illustrations.

Those intending to study Medicine would do well to commence at their earliest convenience.

K. G. THOMAS.

Marlboro', Oct. 15th, 1851.

WM. J. BRIGHT,

Attorney at Law, Hartford, Trumbull Co., O. Prompt attention will be given to collections in Trumbull and adjoining counties.

JAMES BARNABY,

PLAIN & FASHIONABLE TAILOR!

Cutting done to order, and all work warranted.

Job Printing Establishment,
BUGLE OFFICE, SALEM, OHIO.

The subscriber is now prepared to execute every variety of PLAIN and FANCY PRINTING, in a style warranted to give satisfaction and at the lowest living prices.

HUDSON.

(Office Back of Trevelock's Book-Store, Salem, O.)

SALEM INSTITUTE.

THE next term of this Institution will commence October 27th, 1851, and continue 19 weeks. Tuition per quarter, 11 weeks, from \$3.00 to \$5.00; with moderate extra charges for the French, German and Italian Languages, Painting and Drawing.

A full course of lessons in Penmanship will be given during the term by Mr. J. W. Lusk. Also, a series of Lectures on Anatomy and Physiology by Dr. R. H. Mack, of which pupils may have the advantage on very moderate terms.

Board can be had in private families at \$1.25 per week.

For further information address

WM. McCLAIN, Principal.

Salem, Col. Co., O., Oct. 11, 1851.

NEW BOOKS,

AT THE SALEM BOOK STORE.

Five Doors East of the Town Hall.

The subscriber has just received, and has constantly on hand, a large assortment of Medical, Classical, Scientific, Miscellaneous and School Books. Blank Books, Memorandum Books, Anatomical and Physiological Charts, Pe-ton's Outline Maps and Keys, Bankers Cases, Stationery and Paper Hangings.

Also, A general assortment of Toys and Fancy Articles. All of which will be sold low for Cash. Pedlars and country dealers supplied with Stationery on the most liberal terms.

J. McCLAIN.

Successor to Barnaby & Whitney.

October 11, 1851.

LEATHER, HIDES AND OIL.

6000 SIDES SPANISH & SLAUGHTER SOLE LEATHER—3000 Slaughter Patria Hides; with a large stock of Oil, Curriers' Tools, and every article in the line.

Also, 200 cases Boots, Shoes and Rubbers, of Massachusetts Manufacture, all of which will be sold at prices entirely satisfactory to purchasers.

J. H. CHITTENDEN.

Cleveland, Sept. 29, 1851.

More About Quilting.

Mr. Editor: We have taken up the pen some ten or a dozen times lately, to write an Advertisement, and as often have we committed the scroll to the fire, under this impression, to wit: That the whole truth was not revealed according to our design.

THE BUGLE.

For The Bugle.
To Parker Pillsbury.

Adown Niagara's awful steep,
The mighty waters thundering pour;
Forever in their onward sweep
With startling plunges, and a solemn roar.
But o'er the eternal foam and spray
A thousand glorious rainbows spring;
Bright as the heavenly hues that play
Upon a blessed seraph wing.

So from thy lips, the stream of thought
In stern and lofty grandeur rolls;
With truths majestic thunders fraught,
Startling the quiet of our souls;
But lo! the mild halo gilds the stream,
And wit and fancy bind their ray;
Just lent as the lustrous rainbow's beam
Above the cataract's foam and spray.

Journalism.

"Let a newspaper enter a family, and there reiterate, day after day, for a twelvemonth, the most retrograde ideas, and I will warrant a gradual corruption of the family opinions." The frequency and importunity of the attack must produce the result. We understate the importance of the press, when we reckon it the follower and not the framer of popular sentiment. It is both. Its relation to the popular bias is perfectly reciprocal. It creates occasionally monsters of error, to which, sooner or later, it falls a prey. And, at times it is carried away by gusty and ill-regarded explosions of sentiment, for which it is not responsible, but is always unreasonably held to answer. In all vicissitudes, the Press is a positive power; its influence is direct in advancing its own views, and direct in developing the current ideas of the day. And if we confine its objects to the mere reflection of opinion, we may rest assured we rate its calling at too insignificant a mark.

In England and Germany the tone of the newspaper press has been rather more ungenial and didactic than in France and America. The German editor elaborates a homily day after day, and preaches it into the ears of his readers. His chair is the ideal of a tripod. His words are oracular. He states his proposition as carefully as Spinoza might a metaphysical theorem, and reasons it out according to Quintilian's most approved rules of rhetoric. His pedantry runs into an item, and colors a critique of a ballet-dancer. A volume of essays might be selected from the editorial columns of a "Deutschland" Zeitung, not entirely unworthy of a place with selections from British Quarterly. And throughout the volume the characteristic we allude to would be found a constant quantity; the teaching pertinaciously dogmatical and authoritative.

The London Times, the type of English news literature, is less modest than its cisatlantic namesake, and dictates opinions as dogmatically as Stultiz the cut of your palette. Unnumbered with any pecuniary or political fears, it valiantly claims an autonomy of the understanding; a more than papal infallibility. No drifting in the tide of popularity is worth mentioning there. The question once reconnoitred with proper care; its tendencies measured by the rule of a stiff and obstinate conservatism, and irrespective of external influences, the press is unalterably committed. What is true of the Times, is relatively true of less important sheets. They assume the air and attitude of dictation, and inculcate their own notions untrammelled by pre-consideration of what a capricious public may think of them. The English press, from the Times down to the smallest country weekly, is vastly more independent and self-reliant than the great body of French and American papers.

In our own country the editor makes less pretension—clothes himself in the garments of humility, and repudiating any design to lead opinion, effectually accomplishes more in directing it, than they do anywhere else out of Paris. In the tumult and conflict of ideas, embracing the rights, interests and duties of so many differing communities and individuals, there must be something for the indolent thinker to pin faith upon. One man in ten thousand does his own cognition, proving his existence by the Cartesian rule, and the rest have a belief in "the paper" for a sole confession of faith. The press, the country more than the city—the weekly more than the daily, does create and rule the prevalent sentiment, and it is the folly of a reflection, or the dread of responsibility, that refuses to admit the fact. Such being the fact, greatly is the need increased of a more elevated editorial character. Make the press answerable for its emanations, as the source of immense issues for good or ill, and we shall benefit infinitely more than by depreciating its power. Its propositions would then be more untrammelledly considered; its language more cautiously measured; and its influence more benignly felt. The editorial of an American paper is usually the warm first impression of a fact, set down at first white heat. The editorial of the German and English redactor is generally a sober, elaborate essay, embracing none but mature results of reflection. When we have borrowed a few of these foreign traits, the press may be equal to its mission. They are needed and easily had.—*New York Times.*

Facts by the Way.

The Rochester (N. Y.) Times has a very able article in which is contained much matter of interest to all who wish to be posted on the main distracting question now vexing the heart of the Union, as an indivisibility. We borrow largely from it; and commend it for preservation.

Computing to the fourth of March last, the South has had eight Presidents, and the North five;—the South having that office for thirty-nine years and three months, and the North twelve years and nine months.

The South has had four Vice Presidents and the North eight;—the South having that office sixteen years and one month, and the North thirty-eight years and one month.—For nearly eight years there was no Vice President.

The South has had twelve Secretaries of State and the North five;—the South having that office forty-one years and six months, and the North seventeen years and five months.

Of the Secretaries of the Treasury, the South has had five, and the North thirteen.

Of the Secretaries of War, the South has had twelve, and the North fifteen.

Of the Secretaries of the Navy, the South has had nine, and the North eleven.

Of the Post Masters General, the South has had five, and the North eight.

Of the Chief Justice of the Supreme Court, the South has had three and the North two;—the South having that office fifty-one years, and the North five years. William Cushing of Massachusetts was appointed Chief Justice in 1793; but he declined the appointment. He was then Associate Justice.

Of the Associate Justices of the Supreme Court, the South has had eighteen, and the North thirteen.

Of the Speakers of the House of Representatives, the South has had thirteen, and the North nine;—the South having that office thirty-nine years, and the North twenty-three years. George Douth of Maryland held the office but five days, and Henry Hubbard of New Hampshire and George W. Hopkins of Virginia, but one day each.

Of the Secretaries of the Senate, the South has had one and the North three.

Of the Clerks of the House of Representatives, the South has had four, and the North eleven.

It will be seen by the above, that so far as the offices are concerned, the South has had a preponderating influence in the affairs of the government.

Experience in legislation is quite as valuable as what is termed native talent or genius. At the present day the South keeps her statesmen longer in Congress than the North, and they consequently prove an overmatch for those of the North. We should in future select good men and true for Congress, and keep them there, unless we are willing that southern dictation should continue.

The following are some other curious political events of the past:

The first vote ever given to Aaron Burr for President, was given by South Carolina. The first ever given to George Clinton for the same office was given by Virginia; and the first ever given to Samuel Adams was given by Virginia. The first vote ever given to James Madison and to James Monroe, for the office of Vice President, was given by New York. The first and only vote ever given to Chief Justice Marshall for the same office, was given by Connecticut. The first vote ever given to Martin Van Buren for that office, was given by Georgia. Henry Clay has been defeated for the Presidency three times by his own party. John Randolph predicted that he would be four times a defeated candidate for the Presidency.—His prediction was either more or less than true.

Virginia has furnished five Presidents, New York two, Massachusetts two, Tennessee two, Ohio one, Louisiana one—Virginia having that office thirty-six years,—lacking one month,—of the sixty-two years of our Constitutional existence.

Subterranean Lake in Illinois.

The editor of the Chicago Tribune lately made an excursion upon the Chicago and Galena Railroad. From his description of the incidents of the trip, we extract the following account of a Subterranean Lake:

Eight miles beyond Elgin we came to a natural curious subterranean lake, situated upon the very summit level between the two rivers. A circular area of from three to four hundred acres, perfectly level, and forming a complete basin with a bordering of hillocks ornamented with a growth of oaks, marks the place and imparts the peculiarity which it possesses over the general features of the country before reaching it. The direct line of the road lay across the level space, a distance of sixty rods, and during the winter an embankment of some five or six feet was thrown across it, on which to place the track. Upon the approach of warm weather it was observed that the embankment began to settle, and by the time the first hot sultry day came, the road for the whole distance across had disappeared. The company were then compelled to construct a temporary track around the edge of the basin upon which the cars now run, while a strong force of hands was detailed to fill up the original track. This has proved to be no small job. On taking soundings, it was found that the depth of the bed of the lake varied from twenty to thirty-seven feet, and upon computation, it required fifty thousand cubic yards of earth to build up an embankment to the surface, the cost of which would not fall much, if any, short of \$7,000.

On reaching this place, the cars halted, and the company walked across upon the crust of the lake. The turf yielded and shook beneath our feet for the distance of several yards around. On each side of the track, as far as the filling in had been completed, the crust had been elevated several feet, caused by the lateral pressure upon the fluid mass beneath, presenting here and there huge fissures strikingly suggestive of the server of the profound depths obscured from sight by this film of vegetable mould. Mr. Van Nortwick informed us that a few days previous, some of the hands had caught a pickerel, several inches in length, in the water which stands where the track went down. Whether a native of the depths below, or whether it had migrated from the neighboring river during the late floods is a question yet undecided.

Every Farmer His own Ice-house.

Ice may be stacked—plain English ice, or snow well beaten down into a mass, after the Roman fashion, which answers for all economic purposes every bit as well. This is the mode of stacking ice or snow which has been found to succeed most thoroughly at Chatsworth. In the first place, let the owner of the dairy farm select, not the coolest and shadiest spot, as he inevitably would do without better instruction, but the openest and sunniest, because driest, bit of ground he can find—the sunnier the better. At Chatsworth the first trials were made in shady places, and proved far less satisfactory, because a dry place is required, and the dryness which the sun occasions more than compensates for the temperature of its beams. The platform having been judiciously selected, dig all round it a sufficient trench which is to contain the water that will, more or less, inevitably drain from the completed stack; let the bank of the trench be lower on the outer trench, and, if necessary, a siphon tube may be put in to drain off excess. The object of the trench is—firstly to prevent any of the drainage water from spreading over

the platform; therefore, to keep the platform dry; and secondly, to preserve this drainage water which is very cold, and can be used for making butter. Then lay over the whole platform a bed of straw six or nine inches thick. Straw is a sufficient and a convenient non-conductor, and ice wrapped in straw is tolerably well protected from external influence. Upon the straw bed make your stack, building it with sides perfectly upright. The sides are to be thus perpendicular, in order that whatever melts may flow at once into the trench, and not soak into and spoil the ice which remains otherwise unmelted. If the stack happens to be long, partitions of straw should be inserted at convenient distances, for the protection of one part while another portion is in use. The stack being erected in this manner, coat round the whole outside of it, and thatch it with a straw defence of eighteen inches thick. If you build the stack of snow, build in the same manner, but take care to hatten it well down. A stack of ice or snow, so made and so defended, will remain good through the hottest summer, and will obviate the necessity for any ice house. Remember that all this will be done in mid-winter, when your laborers have comparatively nothing to do; when your horses are eating their heads off; and your cart-teams are rusting from idleness.—*Dickens's Household Words.*

Every body has read Burns' "Cotters' Saturday Night." The following homely picture of "A Farmer's Kitchen in New England," although less poetical is equally graphic and beautiful. We take it from the American Agriculturist.

A Farmer's Kitchen in New England.

A picture of one of these scenes of comfort has lately fallen under my observation. What can be more cheerful and pleasant than the view of a farmer's kitchen taken during the evening meal of a cool autumn day? It is a picture of the calm happiness of rural life.

The kitchen of the old farm house of New England is not the seclusion, or mere cooking place of some modern houses—a dirt hole or comfortable out-room, or sort of human lake oven where the cook is almost as much cooked as the food. No, it is a room perhaps 24 feet long and 16 wide, well lighted, warm, neat, and every way comfortable. Upon one side there is a fire-place large enough to roast a whole ox, in which a great fire of logs send up a cheerful blaze, lighting up the whole room so its brightness might be seen through the great uncurtained windows like a beacon light to the traveler as he comes down the steep of yonder hill two miles away, and makes him involuntarily thank God, in anticipation, for the good things spread out upon the great table standing between the window and the fire.

Let us take note of this old-fashioned meal. At the head of the table sits a matron of some 60 summers—though in appearance there is nothing of the winter or old age about her—her dress is a gown of homespun worsted, well fortified with flannels from the same manufactory, that bid defiance to the autumn winds of a rigorous climate. She wears a cap on the head, and shoes and stockings upon the feet, that were made in pursuance of the best medical receipt ever written—"Keep the head cool and the feet dry and warm"—for the stockings are the product of busy fingers at idle moments with many housewives, and the shoes, of stout leather, were made for service, and the cap is a mere ornament—a snow-wreath among raven locks—and her face is the indication of health and happiness. Upon her right hand, sits the farmer, dressed in a buttoned colored coat, blue pants, buff vest, white linen shirt every article home-made—stout boots and black silk cravat—for he has been to town, and this is his holiday suit. Below him sits Jedediah, Marvin, Abram, and Solomon, all economical names, for they can be shortened in common use to Jed, Mar, Ab, and Sol.—Two of these wear the check-woolen winter frock of New England farmers—the others are in round jackets—they are school-boys. Upon the left sits Mary, Adeline, and Melicet, pictures of rural beauty and health.—The eldest is "drest up," she has been to town with father; she has a gown of "boughten stuff," around her neck a box of colored handkerchiefs, knit by her own hands, fastened in the throat with grand-mother's silver brooch. The other two are in check-woolen, spun, woven, colored and made up under the same roof. Further down the table are three athletic young men, laborers upon the farm—sons of neighboring farmers—one of whom is eyeing the charms of the sweet face of Mary with an expression easily read by a good physiognomist. The group is completed by the school-master, a young man with a glowing eye which speaks of an intellect that will tell upon the world some day with as much force as though he had not been obliged to obtain his education by summer labor and winter teaching. He is one of New England's rising sons. The meal is for men who toil. At one end of the table stands a pot of ample dimensions smoking from the great oven, flanking the fireplace, of that most excellent of New England cookeries, "A dish of baked beans."

Crowned with a great square piece of salt, fat pork, crisped and rich. Lower down, a broad, pewter platter, holds the remainder of the "boiled victuals" that formed the dinner—beef, pork, potatoes, cabbage, beets and turnips—a pile that might rival a small haystack in size and shape—a plate of rye and Indian bread, cold, and another made of rye flour, are untouched; for a great loaf, just drawn from the oven, nicely browned and hot, is offered in great broken pieces to tempt the appetite to one of the richest repasts ever given to an epicure.—By the side of the old lady, stands a black, earthen tea pot, the contents of which are freely offered, but only accepted by two of them, as the rich, new milk, or the hearty old cider, is preferred as a beverage, morning, noon and night, by those old-fashioned never-failing accompaniment of the evening meal at this New England's proudest dish, the golden pumpkin sweetest pie.

God being thanked for his great bounties after the close of this happy meal, all draw into a circle around the great fireplace. Father is finishing off an ax-head, Jed is mending a pair of boots, and one of the hired men upon the other side of the same bench is repairing a wagon harness—both use the same tools. The other two are employed, one shelling corn and the other helping Mary peel pumpkins, which are cut in slices and hung upon poles, overhead. This

is Mary's accepted lover. Happy hearts and blessed industry! Mar, Ab, and Sol, are engaged with the schoolmaster around the big table, lighted by a home-made candle; they are studying geography, writing, and arithmetic—fitting themselves for future statesmen. Mother is making a new coat for one of the boys, Ada is ironing at a side table, and Hitty is washing the supper dishes at another. There are two other members of the happy family group—the cat occupies the top of the blue-dye tub, which stands in one corner of the fireplace and Old Bess sleeps quietly under the table. Directly, and before any sound is audible to the human ear, he gets up, walks out into the human entry and gives a loud sharp bark at the outside door and stands waiting the approaching step. Soon satisfied that the new comer is a friend, he retires again to his repose, and three or four boys that look as though they might be brothers to those already described, so much are they dressed alike, enter and draw round the table with the others and the schoolmaster. These are from a neighborhood, sons of a widow, who have till now been so much engaged with the labors of the farm, they have been unable to attend the school in day time, but are determined to lose none of the evening opportunities to deep along with their class.

These will make honest, intelligent, industrious farmers. The old folks welcome them heartily, and the young ones are rejoiced at their arrival. The old lady inquires why in the world their mother did not come along; and Mary, the kind-hearted Mary, is sorry to hear that it is because Sarah is not so well, and mother is very busy getting their new clothes done so they can go to school, as soon as they finish picking apples.

"John," says she, "let us hurry and get through our 'stent' and we will go over to the widow's, and while I help her with her sewing, you shall read for the amusement of poor Sarah, for an hour or two." "If that is the case," says father, laying down his axe handle, "you shall go now. I will finish your work." And Mary my dear girl, don't go empty handed," says mother, "you know from experience how sweet little delicacies, brought by friendly hands to the side of a sick bed, are to the poor invalid." "Hitty, my dear, if you have done your dishes, you must get your cards and make a few rolls, for I am quite out of gray yarn, and we must have some new stockings in the work?" "Old man, don't cut the pumpkin too thick." "Adah, daughter, get a plate of doughnuts and some of those nice fat pippins and set on the table, I guess these boys can eat a few while they are cyphering. I do wonder if you have got light enough?" "Sol, get another candle, I am sure such industrious boys ought to have all the light they want."

Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

Chas. Douglas, Berea, Cuyahoga county, Ohio.
Timothy Woodworth, Littlefield, Medina co., O.
Wm. Payne, Richfield, Summit co., Ohio.
Jesse Scott, Summiton, Belmont Co.
Z. Baker, Akron, Summit Co.
H. D. Smalley, Randolph, Portage Co.
Mrs. C. M. Latham, Troy, Geauga, Co., O.
Josiah Southam, Weymouth.

Western Anti-Slavery Fair.

From the history of the last two years, it is evident that there has been no period in the Anti-Slavery enterprise, that has demanded more persevering activity than the present.

When Slavery, alarmed by the agitation that has been created in the public mind against it, has monopolized the Federal government, and enlisted the greater part of the priests and politicians in its defence; and while the great body of the northern people either advocate the enforcing of the iniquitous fugitive slave law, or regard it with profound indifference it is of the utmost importance that Abolitionists should be untiring in their exertions, and unceasing in their efforts to eradicate the monster curse of slavery from the world.

But in order to effect any object, it is necessary to use the requisite means, and the undersigned believe that Fairs are very effective as a subordinate instrumentality.

They not only assist greatly in procuring the needful pecuniary means to prosecute the cause, but they bring numbers of persons who are opposed and those who are indifferent within an Anti-Slavery influence during the time they are held; and the social intercourse connected with them, serves to keep alive the zeal and energy of those engaged in them.

We therefore earnestly invite all persons, without regard to any distinctions, to unite with us in holding a FAIR in SALEM commencing on the 31st of December and continuing through the following day. We hope there will be a variety of articles prepared suitable for New Years presents.

To the women we would say send us every variety of wearing apparel and all kinds of fancy articles. To the Farmers, let us have the products of your farms and dairies, and to the Mechanic and Artisan give us articles of your handiwork. In short, every thing that is useful or beautiful, that will subserve the wants or please the fancy arising therefrom shall be devoted to the dissemination of Anti-Slavery Truth, through the agency of the Western Anti-Slavery Society.

EMILY ROBINSON, ELIZABETH LEASE,
JULIA CLARKE, MARIA T. SHAW,
EMILY DEMING, S. H. GILBERT, JR.,
SARAH BOWEN, SALLIE B. GUYE,
SARAH N. McILLAN, H. M. DICKINSON,
ANGELINA S. DEMING, ANN E. DICKINSON,
MARGARET HISE, REBECCA A. GREENE,
JANE M. TRESCOTT, LAURA BARNABY,
RACHEL TRESCOTT, LYDIA IRISH,
MARY GILBERT, ANNA WILSON,
ELIZABETH GRISSELL, CORNELIUS GRISSELL,
ESTHER ANN LUKENS, ANNE GARRETTSON,
ANNA G. SHREVE.

Western Farmers' Insurance Company,
OF NEW LISBON, OHIO.

This Company was organized, and commenced issuing Policies the first of May, 1850. And, although it has been in operation but about eight months, we are able to report as follows:

Whole number of Policies issued, 2,000
" amt. of property insured, \$1,616,100
" amount of Premium Notes, 8,479
" " of Cash Premiums, 8,891
" " of Losses, 760

Balance of Cash Premiums above losses, 5,131

From the above it will be seen that we already number more members than most of the Mutual Insurance Companies that have been in operation for the last ten years, and have more Cash on hand than any other Company in the State on so small an amount of risk. The astonishing success with which this Company has met is good evidence that it is one of the best institutions in the country; and it is believed that it stands unrivalled for liberality and fair dealing.

DIRECTORS:
NOAH FREDERICK, ARTHUR BURBICK,
ALEXANDER PATTERSON, EDWARD POWERS,
JOSEPH ORR.

OFFICERS:
N. FREDERICK, Pres. J. M. GILMAN, Vice Pres.
J. McCLYNDS, Treasurer. LEVI MARTIN, Sec.
Wm. J. BRIGHT, General Agent.

Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain Engines for any purpose to call before contracting elsewhere.

REFERENCES.
J. P. Story, Waukesha, Waukesha Co., Wis.
James Herrick, Twinsburg, Summit Co., Ohio.
Mr. Tapscott, Ravenna, Portage County, Ohio.
Stow & Taff, Briceville, Trumbull County, O.
Moore & Johnson, McConville, Morgan Co., O.
Wm. Hamilton, Pennsville, Morgan Co., O.
Edward Smith, Salem, Columbiana County, O.
J. & Wm. Freed, Harrisburg, Stark County, O.
Jordan & Co., Bloomfield, Trumbull Co., O.
John Wetmore, Canfield, Mahoning County, O.
THOS SHARP & BROTHERS.
Salem, May 30, 1851.

Every Body Look this Way!!

HAVING moved and re-fitted our Shop, we feel safe in saying that we will be able to give entire satisfaction in the way of

Shaving, Hair Dressing, and Shampooing, of all our old customers, and as many new ones as may favor us with a call.

Thankful for past favors, we hope to merit a liberal share of the public patronage.

With Razors sharp, and chairs that's easy—
In shaving we'll be sure to please ye;
Combs that's ready, with scissors keen,
We cut your hair both sleek and clean;
If your head is coated with dandruff,
Give us a trial with our shampooing stuff,
And if you doubt at all and wish to see,
Call at Ambler's Block, just number three!

LEE & JOHNSON.
Salem, April 12, 1851.

Farm for Sale.

The subscriber offers for sale, a small Farm, consisting of Sixty Acres of first rate land, situated two miles North East of Salem. There are upon the premises a Log House and small Barn, and one of the best veins of coal in the neighborhood. The property is that formerly held by Dr. Saml. Ball. Indisputable titles will be given.

For terms of Sale, and other particulars apply to James Barnaby, Salem, O.
May 1, 1851. J. HEACOCK.

The Young Abolitionists!

OR Conversations on Slavery—By J. Elizabeth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 20 cts., Muslin 25 cts., per copy.

I. TRESCOTT, Co.,
Also, at D. Anderson's Baptist Book-Store
34 West 4th St., Cincinnati.
August 10, 1850.

TO TEACHERS AND OTHERS

Pelton's Large Outline Maps.
PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to do, Nay, or the System of Teaching Geography, or Balcan's Universal Pronouncing Gazetteer, can do so by applying to the subscriber at his residence near Damascus, Columbiana Co., O., or at

THE SALEM BOOKSTORE.
Those at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascus, Col. Co., O., or to Barnaby & Whitney, Salem, Columbiana County, Ohio.
Also, for sale at the above named place several Cases of SCIENTIFIC APPARATUS, for Common Schools.

JOHN C. WHINERY,

SURGEON DENTIST!—Office over the Book Store.—All operations in Dentistry performed in a best manner, and all work warranted elegant and durable. Charges reasonable.
Salem, Sept. 8th, 1849.

DAVID WOODRUFF,

Manufacturer of Carriages, Buggies, Sulkies, &c.
A general assortment of carriage stock, on hand, made of the best material and in the neatest style. All work warranted.
Shop on Main street, Salem, O.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.
New Lyme, Aug. 17th, 1850.

Anti-Slavery Songs!

WE have about 1500 copies of our selection of Anti-Slavery Songs on hand, which we will sell Wholesale and Retail; orders from a distance shall be promptly attended to.
Aug. 10, 1850. I. TRESCOTT, & Co.

JAMES BARNABY,

PLAIN & FASHIONABLE TAILOR!
Cutting to order, and all work Warranted.
North side, Main Street, two doors East of the Salem Bookstore.

FOR SALE

A FIRST RATE BUGGY with Iron Axles and two superior Fanning Mills, all entirely new. Enquire of JAMES BARNABY.
Salem, Feb. 22, 1851.

LITTELL'S LIVING AGE.

Extracts of letters from Judge Story, Chancellor Kent, and President Adams.

CAMBRIDGE, April 24, 1844.

I have read the prospectus with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone not only to our literature, but to public opinion. It will enable us to possess in a moderate compass a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character.

JOSEPH STORY.

NEW YORK, 20th May, 1844.

I approve very much of the plan of the 'Living Age,' and if it be conducted with the intelligence, spirit and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day.

WASHINGTON, 27th Dec, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains indeed the exposition only of the current literature of the English language, but this by its immense extent and comprehension, includes a portrait of the human mind in the utmost expansion of the present age.

J. Q. ADAMS

PROSPECTUS.

This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years), but as it is twice as large, and appears so often, we not only give space and freshness to it by many things which were excluded by a month's delay, but while we are thus extending our scope and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and statey Essays of the Edinburgh Quarterly, and other Reviews, and Blackwood's noble criticisms on Poetry, his keen political Commentaries, highly wrought tales and vivid descriptions of rural and mountain scenery; and the contributions to Literature, History, and Common Life, by the sagacious Spectator, the sparkling Examiner, the judicious Athenaeum, the busy and industrious Gazetteer, the sensible and comprehensive Britannia, the sober and respectable Christian Observer; these are intermixed with the Military and Naval reminiscences of the United Service, and with the best articles of the Dublin University, New Monthly, Fraser's, Tatler's, Ainsworth's, Hood's, and Sporting Magazines, and of Chamber's admirable Journal. We do not consider it beneath our dignity to borrow wit and wisdom from Punch; and, when we think it good enough, to make use of the thunder of the Times. We shall increase our variety of importations from the continent of Europe, and from the new growth of the British Colonies.

We hope that, by showcasing the wheat from the chaff, by providing abundance for the imagination, and by a large collection of Biography, Voyages, Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

The LIVING AGE is published every Saturday, by E. Littell & Co., corner of Tremont and Bromfield streets, Boston; Price 12 1/2 cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

POSTAGE FREE.—To all subscribers within 1500 miles, who remit in advance, directly to the office of publication, at Boston, the sum of six dollars, we will continue the work beyond the year, as long as shall be an equivalent to the cost of the postage; thus virtually carrying out the plan of sending every man's copy to him Postpaid. FREE! placing our distant subscribers on the same footing as those nearer to us; and making the whole country our neighborhood.

We hope for such future change in the law, or in the interpretation thereof, as will enable us to make this offer to subscribers at any distance.

E. LITTELL, & CO., Boston.

YANKEE NOTION STORE.

Pedlar's Goods at Wholesale.

AT prices lower than at any other place West of the Alleghenies. Merchants and Pedlars are invited to call and see, (as seeing is believing) and we will give them the proofs, which are of the genuineness of the goods, which are principally received directly from the manufacturer and importer.

Consists in part of Italian and American Sewing Silk, Spool Thread, Patent Thread, Shoe do, Combs, Buttons, Hooks and Eyes, Braids, Laces, Edgings, Insertions, Suspenders, Hosiery, Gloves, &c. &c. &c. Cap Paper, Fancy Note Paper, Metal Pens, Lined Broad, Silk Broad, Fans, Shoe Thread, Business Cards, Needles, &c.

Just received and for sale at the Yankee Notion Store, North Side of Main St., Salem, O., a large assortment of Spool Silk in Boxes, warranted to be of the best quality, and each spool to contain the stated quantity of silk. Also splendid PAPER MACHE Buttons, a new article just coming into the market.

Our stock will be constantly renewed through Bancroft & Lee of Philadelphia. June 13, 1851. SAM'L BROOKE.

I. TRESCOTT & CO.—Salem, Ohio.

WHOLESALE Dealers in School, Miscellaneous and Moral Reform Books; Paper, Ink and Stationery; Drugs and Medicines, Paints, Oils, and Dyestuffs; Dr. Townsend's Celebrated Sarsaparilla; Fehnestock's, McLane's and Saller's Vermifuge and Pills; and all the Popular Medicines of the Day.—ALSO, BOOTS & SHOES and Shoe Findings; Dry Goods and Groceries, &c. &c. Aug. 9, '50

THE AN
Published every
T H

THE AN
Published every
T H

THE AN
Published every
T H

THE AN
Published every
T H

THE AN
Published every
T H